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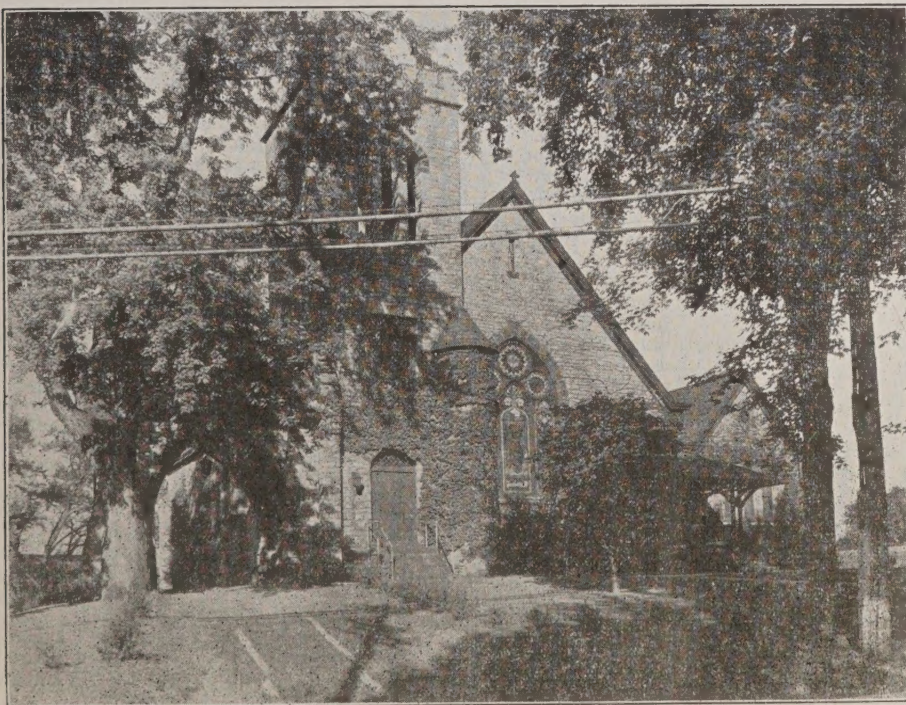
Go Forward!

The Promised Land, Lord,
seems so far away . . .
And, like the Hebrews of
that far-off day,
We grow impatient, question,
and complain;
And seek a quick release
from toil and pain.
So frequently we stand upon
some shore—
Behind are foes, a sea of
Doubt before—
And bitterly bemoan our
fate, nor know
Which way to turn, which
road 'twere best to go.
There is no Moses there to
lead us through—
And we are lost—not know-
ing what to do . . .
So oft forgetting One we
cannot see
Who stands near by . . . For,
if we ask of Thee,
And wait Thy word, we hear
the sure command;
"Fear not, GO FORWARD,
to the Promised Land!"

Grace Harner Poffenberger.



Interior and Exterior of St. Paul's Church, Fort Washington, Pa., Rev. Ralph L. Holland, pastor.



The 225th Anniversary of St. Paul's Church of White-marsh will be celebrated Oct. 13-20, in connection with the meeting of Philadelphia Classis. This congregation antedates by 65 years the founding of our Republic.

PHILADELPHIA, OCTOBER 10, 1935

ONE BOOK A WEEK

RELIGION IN HUMAN LIVING

I.

Were it not that a considerable number of new books are before me for review, I should be disposed to devote five or six issues to **Normative Psychology of Religion** (Thomas Y. Crowell and Co.), by Henry N. Wieman and Regina Westcott-Wieman, for if there has ever appeared, in recent years, a volume equalling it in completeness or of more importance for the Church and ministry of our day, it has failed to come my way.

It makes clear the fact that we have only begun to consider religion from its point of view. While a book of hard reading, one is often helped by his own personal and experiential reactions to the authors' categorical definitions, and, while I should challenge, or modify some of them, I shall try to forego that impulse and give but a scanty resume of a study which, with its complete indices, is an encyclopedia in its analysis of religious experience.

The aim is to "study the essential functions of religion in human living and set forth the norms implicit in these functions," in the "practical interests" of human life. These "norms cannot be fabricated out of speculations concerning the nature and function of religion." (How different is this approach from that of my student days!)

These functions and norms, moreover, "cannot be discovered by the study of religion apart from the rest of life." (How different again!)

The authors begin by telling us that "religion is a profoundly rooted interest in human beings," is "the groping after superhuman values," and that "it is what a man believes and not what he knows which dominates his behavior," which must include his "religious behavior."

Fourteen of the cross-currents which affect religious life and behavior are described, the last being the impact of western civilization upon the old religions throughout the world. No one can yet know what the ultimate religious form or forms will be in this transforming process, or "whether what emerges will be supernaturalistic, naturalistic, or humanistic" (One has only to view our contemporary world to see this.)

The trends in religious transition and the human reactions to disturbances in religion have brought "a period of confusion," calling for "the same type of objective, critical, persistent investigation into the realities which concern religion as has been given to the more restricted inquiries in the realm of the sciences," and "whether out of the resulting confusion there will come a period of the chaos of mere ruin, a sort of a Dark Age of Futility, or a period of vigorous growth which will compel intelligent, creative control, is a question of social evolving." This volume, it may be said, starts us on our way to just this inquiry. At the same time, there are factors forcing religion to self-consciousness which signify "that religion has become a vigorously conscious social interest."

"Through all the history of religious living there are two elements which stand out strongly—Devotion and Value." "Religion is a process of organizing the self around and toward the highest values." "The materials of Religion itself are not those of Philosophy of Religion and Theology." Psychology of religion "is the study of the human behavior involved in religious living." "Religion, at its highest and best, is the devotion of the total self, through search, service, and adoration, to the highest cause of which one is now conscious,

providing that cause it deemed worthy of the devotion of all men, and is symbolic of even higher unexplored values." In such trenchant definitions as these, the authors seek to make clear to us what religion really is, their aim being to study "that kind of human behavior which attempts to connect human life with what is supremely worthwhile." What, then, is supreme value? "It is growth of meaning in the world," and "this growth of meaning and value in the world is God."

Now it is at this point that I should wish to challenge Professor Wieman, who, I take it, is the writer of these definitions, on what seems to be an unsatisfying conception of the Infinite, when he goes on to say that "this growth of meaning in the world is superhuman," but that "superhuman does not mean supernatural." However, I must be content to give my readers Wieman's views and not my own.

MY LORD, THE CARPENTER

"I wonder what He charged for chairs at Nazareth?"

And did men try to beat Him down,
And boast about it in the town,
"I bought it for a half a crown
From that mad Carpenter?"

Or did they promise and not pay,
Put it off to another day;
Or did they break His heart that way,
My Lord, the Carpenter?

I wonder did He have bad debts,
And did He know my fears and frets?
The Gospel writer here forgets
To tell about the Carpenter.

But that's just what I want to know.
Ah, Christ in Glory! here below
Men cheat and lie to one another so,
It's hard to be a Carpenter.

—G. Studdert-Kennedy.

"The thing man can do for this sort of growth which is superhuman is to be intelligently and devotedly religious." The characteristics of behavior fostered by genuine religion are described with no little glow: they do not consist in traits or specific acts; their religious quality "is found in the interfunctioning relationship between the devotee and that which he has chosen as the reference for his living, namely, such present Highest Worth or Cause as best functions as the symbol of that Supreme Value or Gause which emerges on through it and beyond it."

The foregoing is the preliminary effort towards what the authors term "Orientation in Religious Living," splendid in ethical conception, but seeming to leave us at most with the "unknown God" of the Athenian philosophers, or sharing the tragic experience of Frederick W. Robertson, when he felt "this universe a dead expanse, black with the void from which God himself has disappeared" and could see "but one way in which a man may come forth from his agony scathless; . . . by holding fast to those things which are certain still—the grand, simple landmarks of morality." (Robertson's Life Letters.) One finds little here even of "the power not ourselves which makes for righteousness," and at the best we seem to have a man-made God, with little more validity than Kant's "Das Ideal einer Substanz welches wir uns selbstschaffen," and little if any "categorical imperative" of conscience.

I must not digress so far, but consider the "Psychological Functions in Religious Living." The sense and practice of worship is "the symbolism by which loyalties and sentiments are stimulated, fostered, and sustained."

"The cultus of religion today is not fulfilling its function." (Most any one attending Church will agree to this, whether Protestant or Catholic.) The Lord's Supper and other forms of worship "made up a very rich and powerful Christian cultus," but a "de-vitalized symbolism weakens religion." An adequate religious cultus "grows up through the devotional experience of the devotees"; it "must symbolize that which is permanent in the midst of change"; have a sense of unity; beauty, but not artificial; mystery, but with a symbolism which has psychological association with great experiences; with "forms which the individual can carry out significantly on his own initiative." (Let the average pastor analyze his cultus in these lights.)

"The great issue underlying and pervading the old Christian cultus was the salvation of the devotee as an individual." We need a new one to correspond with our developing social ideals. Worship is "the very heart of religion."

Under "Faith and Belief" the relationship is defined. Belief "is not a faith merely when it is accepted as true." "A belief becomes a faith when it shapes the way of one's living." Beliefs thus change because different problems arise. Faith is not belief without evidence. A faith grounded on experimental evidence "is one of the most precious possessions a man can have."

"Men do not form ideas about prayer until after they find themselves practicing it." "One must earn the right to pray, by facing the situation or problem squarely, and meeting all other conditions for its solution that one can." Professor Wieman now seems to conceive of God in personal terms. He asks "Must God be persuaded?" and closes with these words: "Prayer is mightily effective with God when one meets the conditions."

Sin and forgiveness, conversion and redemption, are treated with Professor Wieman's characteristic realism, so deeply needed because "our age has lost the way of salvation." An effort to be realistic, however, does not preclude "mystical experience." To be sure there are evils in it to be avoided, but it is a real experience in which our universe "opens out into the infinity of God."

Discussing "The Missionary Enterprise," the question is asked: "What will be the fate of Christianity?" in the interpenetration of cultures. The authors believe, among other possibilities, that "the historical religions may undergo such great modification as to lose their identity, but with no one great religion dominating the whole world."

This section of the volume closes with "Social Reconstruction." While the Church has roots reaching wide and deep, "institutional religion cannot lead in reconstruction." The Church itself must be reconstructed and "it cannot reconstruct itself until society is reconstructed." No "religious group" can make social reconstruction its chief aim. But small groups, sometimes either loosely connected or not connected at all with the Churches, may "develop that form of religion which can sustain, inspire, and direct the loyalty of men engaged in the dangerous and difficult work of social reconstruction."

I will reserve further comment on this volume for next week.

—Charles S. Macfarland.

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EDITORIAL

A PASTOR'S PRIVILEGE

Among all human relationships, outside of our immediate family life, there is none quite so intimate and significant as that between a fine-souled pastor and his people. They know and revere him. He knows and respects them.

This friendship must be guarded. It must be kept free from slovenly intimacies and subtle efforts to use one another for personal advantage. In a hotel lobby in large letters were these words—"We are glad to serve, but we refuse to be used"—a good motto where friendship hopes to live.

But the pastoral relation is more than a mutually agreeable friendship. It includes noble obligations and fine privileges. Among these duties and privileges is that of awakening interest in denominational enterprises and securing funds for their establishment and promotion. Just as a citizen faithful in his life duties grows from local mindedness into national and international mindedness, so a Church member faithful in the local congregation should grow from parish mindedness into denominational and world mindedness. To cause a soul thus to grow in range and breadth is one of those sublime services and satisfactions which beckons and blesses a pastor's life.

Perhaps it is true that if all apportionments could be and were paid in full, the denominational work could be done without special gifts; yet the fact is that apportionments are not paid. The work remains. The need continues. Occasions arise also requiring work beyond that designated in the apportionment. By work is meant not some extravagant and wildly conceived project by a deluded enthusiast, but honest-to-goodness noble and well-considered endeavors, below which no Church dare fall without losing its self-respect and God's approval. This means that our denominational administrative agencies, called Boards, should be adequately endowed to supplement the receipts from the annual contributions of the people. Just as no college could provide satisfactory educational facilities purely from the tuition of its students, but must rely upon income from a built up endowment, so these Boards, to render a satisfactory and inescapable service, require adequate endowment. This is an appeal to pastors to exercise their high privilege in securing from their parishioners an *endowment fund* for the Board of Christian Education.

In our ministry as in all life it is not easy to tell "what is small and what is great." Certainly mere money-getting ability is not a badge of greatness. But is our ministry quite complete unless we do in a real, honorable way make some financially able members so aware of the worth of our Church that they will desire to establish and promote its interests?

When a man took his watch for repair he said, "I suppose the most important part is out of order." The watchmaker asked, "What is the most important part?" "I do not know," the man answered. To this, the watchmaker added, "It is always the part that will not run."

Among the many parts of my ministry that have not run well is this one of securing funds. I shun it. Something in me protests. Yet, all the time I feel it ought to be done. I shy not because it is hard and unpleasant. All real work is hard. My feeling of reticence in approaching people for money, if I understand myself aright, arises from three sources or comes up through three channels.

1st. My awareness, out of my own personal experience and my acquaintance with my people, of how constant and intense is the struggle for existence. Most folks live and work with the lash of necessity cracking over them and deprivation and distress just in the offing.

2nd. Because I know that as in politics so in religion some of its institutional activity is consciously or unconsciously a kind of a racket. Its very "busyness" does not and cannot promote the Kingdom of our Lord, which it claims, but only secures comfort and prominence for the promoters.

3rd. Because I so cherish the honest goodwill of my people, that I avoid in every way in my visits among them, both the fact and the semblance of being a solicitor or local agent for denominational and other enterprises.

Yet these feelings, however valid, are not the whole story and have no right completely to dominate my life. There are people who are not living on the edge of want, but well within the bounds of comfort and luxury. There are regions and individuals way beyond and above the realm of the racket, both consciously and unconsciously, and there are relationships and occasions for securing the interest and support of members for noble enterprises on a plane of the finest confidence and goodwill, way above and beyond the

level of a house-to-house canvasser or novelty salesman. To get us to see this is one of God's ways of training us to be better ministers and to get us to do it is one of His ways of securing from us larger service.

To be the follower of a slogan is to be the victim of a fallacy, for most slogans like most popular proverbs are largely false. "Feed the sheep, not shear them," sounds like sage advice and sound wisdom. To anyone inclined to exploit others it is wholesome philosophy. But as a matter of fact, isn't shearing an honest and necessary part of a shepherd's care of the flock? It is not an imposition or cruel procedure. Who indeed should shear but he who feeds? For one to do the feeding and some one else to do the shearing is not good ethics or economics. When any number of people today who were fleeced in Wall Street and sheared by the banks, find that in some instances their only income now is from annuities from funds invested in some Board of the Church that has not defaulted on a single interest payment, *it is time to stop this talk about the Church shearing the sheep.* Even if this word, "shearing," does contain and retain the objectionable implication that some one has filched or clipped from another not quite honorably but selfishly, does it follow that all gifts secured from people for philanthropy, charity, education and religion were but so many occasions of despicable shearing of innocent sheep? Certainly men have been inveigled and cajoled into supporting and fostering doubtful enterprises, but ask the most intelligent, clear-minded and fine-hearted donors to philanthropic and Church enterprises, whether they call that transaction a fleecing and shearing. No one would dare thus insult them. If they had suspected that they were being sheared, in the contemptible sense of that term, they would not have made any contribution whatever.

When standing on the campus among the fine buildings of the college from which both my son and I were graduated, I recall that my grandfather made a contribution toward its early endowment. Do I have a feeling that he was sheared? Were the men who interested him to that extent as an humble citizen in a great denominational educational enterprise, professional shearers or worthy leaders to whom both he and his descendants will ever be indebted? Let us in our generation cast off this insulting insinuation about shearing the sheep and secure, from those from whom we can in all honor, funds for endowing the Board of Christian Education.

—ELMER L. COBLENTZ.

Reading, Pa.

* * *

ISN'T IT STRANGE?

Isn't it strange how ready many folks are to boost everything but their Church? They will brag about their car. They will show off their clothes. They will recommend their favorite tooth paste and argue for their brand of hair tonic. They will speak loud and long of, and for, their favorite newspaper or magazine. But when it comes to the Church, and the things relative thereto, how close-mouthed we are. A lot of us are more ready to knock than to boost. Isn't it strange?

Take our Church paper, the MESSENGER, for example. How seldom do we refer to it in our conversations or recommend it to our friends. We, who read and profit by it, just sort of take it for granted that it is so fine that it will miraculously find its way to the consideration of Church members. Well, it is time for us to wake up to the fact that our Church paper does not have any such miraculous powers. The smallness of the present MESSENGER subscription list indicates that it needs witnesses. *It needs its friends to testify to its place and value.* Isn't it strange that many people will give testimonials galore for cigarettes, and yet when it comes to something that does not "endanger your wind," but "gives wind" to the sails of Christian living, they are so quiet about it.

Let us for just once determine to be different. Let us start right now. This Fall a Church-wide MESSENGER Campaign is being set up to increase the circulation of the MESSENGER. In Eastern, Pittsburgh and Potomac Synods special committees are at work to put the MESSENGER across. In other Synods special efforts will also be made. Classes will give this Campaign serious consideration at their Fall

meetings. A group of active preachers and elders mean to boost the MESSENGER.

Every MESSENGER reader can do a lot for his Church paper, and for his fellow-Christians, by being a MESSENGER Booster. It would be well to have a Booster Club in each congregation, with the present MESSENGER readers as members. By bearing witness to the value of our Church paper you will be a mighty help. You will find it strange how interest in the MESSENGER will grow when you start boosting. Be a Booster for the MESSENGER!

—OLIVER H. MAURER.

* * *

A SAD CASE

Every day brings happenings so strange as to seem unbelievable, and we rub our eyes to assure ourselves that we are really awake. This morning's paper tells the story of a Pennsylvania housewife 60 years old who through no fault of her own has been proclaimed an outcast and has suffered mental tortures which none of us can fully realize. Indeed, as one reads of her terrible experience one is reminded of the pitiful accounts in Bible stories about the poor lepers of the ancient world, shut out from the haunts of men and sentenced to cry out "Unclean! Unclean," whenever a human being came near them.

It appears that this good woman was branded by health authorities as a "typhoid carrier" and sentenced to an isolated existence, which is the awful penalty of those thus quarantined for life and under the constant surveillance of officials of the State. Driven to desperation by this sentence, the poor victim turned for help to a religious cult which gave her full assurance of "a cure by faith." Believing implicitly that she had been cured by this treatment, she ventured early this year to attend the birthday anniversary of a friend, taking with her in neighborly good will a tureen containing whipped cream salad. The tragic outcome of this merry party was that 16 guests became ill, and 5 of them died.

After an investigation, the accusing finger of the law was pointed at this unfortunate woman. She was tried and fined on a charge of criminal negligence, and because she had not disclosed to her family and friends her supposed cure in the religious cult, for fear of ridicule, she now had to suffer also the awful stigma of wilful neglect as a pariah who had upon her the guilt of causing deliberately the tragedy of the birthday party. In this extremity she learned that the difficult and dangerous operation for the removal of the gall bladder, said by medical experts to be the "home" of typhoid germs, might deliver her from this prison-house of horror. Against the pleas of her family who knew that age adds to the risk of surgery, she insisted on submitting to the operation.

After 5 weeks in the Hospital, she has now been permitted to return home, with the hope held out to her by surgeons that laboratory tests may reveal, in another month perhaps, that she has been freed from this unfortunate condition which has made her an innocent menace to society. Surely it is not too much to ask all good people to join in the prayer that this hope may be realized. It is truly a case for Christian sympathy and forbearance.

* * *

A TOWN MAKES A DISCOVERY

The *Chicago Daily News*, one of the papers that is not muzzled by liquor advertisements, gives the following description of how an Illinois town has had its eyes opened: "Until the 18th Amendment was repealed, Austin, Ill., a community of homes, had not known the saloon. It accepted the 'tavern' (or 'taproom') under a solemn assurance that it was something eminently respectable. Austin, a community of homes, of children, of good schools and progressive Churches, knows now that the saloon is a destroying and contaminating menace in its midst. The liquor traffic, with traditional bad faith, has broken all pledges and sinned against all laws and offended all authority, and connived at the sinning."

Austin is not the only town which has made a similar discovery. None are so blind as those who refuse to see.

"THE STUPIDITY OF PETTY SPITE"

This is what the *Northwestern Christian Advocate* calls the recent advice of Postmaster General Farley to the President, in recommending that second-class rates should be denied to local Church bulletins and periodicals. "He was playing a relatively small but typically crude bit of stupid politics," says the *Advocate*. "Senator Walsh of Massachusetts, himself a Roman Catholic, heartily favored this amendment to the postal laws, but Brother Farley has not enjoyed his experience with the dry Protestant Churches, and here was a chance to make a little trouble and needless expense for thousands of them. It may turn out to be rather more expensive for his interests than for the victims of his cheap and bad-tempered advice to his chief." Mr. Farley is reputed to be an extraordinarily clever politician. If in this matter he was actuated by spite, he surely forgot to be clever.

* * *

"TOWARD UNDERSTANDING JAPAN"

No American interested in world peace should fail to read one of the timeliest books of the year, Dr. Sidney L. Gulick's "Toward Understanding Japan" (Macmillan, pp, 260, \$2). Dr. Gulick belongs to a noted family whose missionary history began generations ago in the Sandwich Islands. For half a life-time he was a missionary teacher in Doshisha University in Japan, and since 1914 until recently he has been secretary of the Committee on International Justice and Good Will of the Federal Council of Churches in America. All these years he has been kept in closest touch with every phase of every movement in the progress of Oriental events and their bearings on international relations; has written many books, and has rendered invaluable service to the cause of peace and good will. Now comes from his pen this, perhaps his last, and certainly his most important, book.

A new and critical situation between America and Japan is arising as the Washington Treaty on naval limitation expires. It is of the utmost importance that there be widespread intelligence and a sympathetic understanding on the part of the American people, as to the real situation and the real spirit of Japan. And probably no other book now in existence is so helpful in giving this intelligence and this understanding as this book of Dr. Gulick. The book is not one-sided or sentimental. It is just a plain realistic statement of the events that have led up to the present situation, of sympathetic portrayal of the situation as it now is, and it offers very valuable constructive suggestions as to what should be done.

There is now a new coming together of East and West as modern invention is more and more shrinking the broad expanse of the Pacific Ocean. Of vast importance for the future welfare of humanity, and of still vaster importance for the realization of God's Kingdom on earth, it is that this coming together be peaceful. And toward the realization of this end Dr. Gulick's book, if widely read, will become a very real and great factor.

—D. B. SCHNEDER.

* * *

"NOTHING ELSE MATTERS MUCH"

These are rather dark days for peace lovers, when all our journals are filled with rumors of real and threatened wars. At such a time, here is surely a word in season from Fred B. Smith, long time crusader for all sorts of good causes. Reporting on a Conference for International Friendship, recently held, Mr. Smith says: "But the conclusion of the whole matter is this: The peace vs. war struggle is the most important question on earth. *Nothing else matters much.*" Commenting on this, Dr. Dan Brummitt says: "Fred Smith is right. Until we have settled that question, the world will make no progress toward the other things which *ought* to matter. This war or peace question has some of the strange power of an opiate. It deadens our sensitivity to all sorts of things which ought to have our quick attention. While we are under its power, we think but dully and feebly on economic justice, needless human pain—on everything which depends on the value of personality. So long as the youth of the nations are subject to call for mutual murder, what chance has any message of

life and of comradeship in service across political boundaries? The returned saloon is a menace to make us tremble; but what does even that matter, if within a month or a year the world is to be a slaughter pit and a charnel house?"

It is gratifying to read the President's assurances that our country proposes to keep out of whatever wars the rest of the world may undertake. But whether this is merely a pious wish or a possible achievement remains to be seen, when Mussolini slaughters women and children in Ethiopia and deadly injustice stalks across the world.

* * *

FAITH AND KNOWLEDGE

A clever metropolitan critic—too clever by half—has just defined faith as being "*a belief in something you know to be untrue.*" This is a striking illustration of moral cynicism, which is far more dangerous than intellectual skepticism. Declension of moral character has apparently reached the point farthest south when such a definition of faith is seriously given. Bertrand Russell says that the fundamental cause of trouble in the world today is that "the stupid are cocksure, while the intelligent are full of doubt." Honest doubt is, however, far more honorable than the disposition to question the genuineness of the faith of others. Honest doubt can be cured by evidence; but no amount of proof can change an evil heart which scoffs at truth, because of a basic defect in character which prefers darkness to light.

Dr. Harry Emerson Fosdick, who has just returned after a serious illness to his metropolitan pulpit, to the delight of a great host of friends and admirers, has written these illuminating words about faith and knowledge:

"Scientific knowledge has its limits, not temporarily, but permanently. There are areas of our experience where life essentially is, and always must be, an adventure into the unknown. The chief value of knowledge is not that it makes everything certain, but that it constitutes a frontier backed by vast resources from which expeditions into the unknown may hopefully set out. . . . This is the reason why faith is an essential part of the intellectual apparatus of mankind. Faith is unintellectual only in degraded form; when it becomes credulity."

Moreover, never let it be forgotten that truth has a marvellous way of authenticating itself to those who *trust and obey*.

* * *

A SERIOUS CHARGE

A prominent leader of the Church said in this office the other day that it is his considered judgment that "no less than one-third of our pastors are resting on their oars." Some are marking time, he thought, because they are confused and disheartened by the increasing complexity of the Kingdom task; others may be drifting with the tide because they have become infected with the spirit of the age and are no longer consecrated in any high degree to the spiritual ideals which they once professed. Is it possible that this charge can be true?

If so large a percentage of those ordained to spiritual leadership are merely "farming their jobs," there may be only too much truth in the statement of a California Presbyterian pastor, who replied to President Roosevelt's request for clerical counsel that the Protestant Church cannot hope to say anything which would command the President's respect. This pastor, Rev. John R. Stevenson, declared: "Our pulpit utterances are filled with politics of which we know little; and concerning the things we ought to talk about, we know less. Pulpit discourses are filled with ill-considered philosophy, un-Christian doctrines, and high-sounding phrases. We talk about international peace and we neglect the message of peace to the individual heart. The voice of Protestantism is today lacking in conviction. We are failing the nation in her hour of need."

Judgment must indeed begin at the House of God. If such a blistering indictment is in any sense accurate, we need to repent in sackcloth and ashes. To be "resting on our oars" in a serious hour like this, so fraught with destiny, is disgraceful; it is an inexcusable offence against God and man.

HOW CAN WE ESCAPE?

One who signs himself "An Amateur Theologian" writes thoughtfully in an article on "The Scheme of the Universe" about the eagerness with which men are looking for new leadership, and so far looking in vain. "They have lost the faith in politicians which are characteristic of the nineteenth century; and they are beginning to lose faith in newspaper proprietors, the self-appointed successors of the politicians. Various authors of amusing plays and novels have also offered themselves as leaders of thought; but the public, with its usual perverseness, refuses to believe that comic writers can also be serious thinkers. Men are getting tired of physical science as the main food for serious thought. For one thing, scientific investigation is becoming too abstract for the ordinary man to follow; it is pathetic to see some honest paterfamilias who in his schooldays never got beyond quadratic equations now floundering out of his depth in the space-time continuum of Professor Einstein. And, for another thing, ordinary men are by nature practical; they are looking for an escape from their present ills, and they realize that, whatever the distant future may bring

forth, no immediate help can be expected from the spiral nebulae or the cosmic rays. As for the fine-spun theories of the philosophers, they have no more power to restrain or deflect the fatal march of mankind than so many cobwebs. . . . All these things give hope that religion will again become the dominant influence of men's lives. But, before the Church can hope to resume its rightful leadership, it must put its own house in order; and the greatest and most pressing need is that it should revise its conception of the nature of God."

Surely it is true that the noblest conception which can possess the mind of man is a large, worthy, adequate conception of God. When Jowett of Balliol was asked: "Doctor, what do you think about God?", he is said to have replied: "Madam, it matters little what I think about God; the important question is, what does God think about me?" This was a *dangerous half-truth*. To be sure, God's thought on any subject is more important than ours, but it makes all the difference in the world to me what I think God thinks about me. And this is fundamentally dependent upon my conception of His nature and Spirit.

The Thoughts of Justus Timberline

"Magnificent" Is Just a Starter

They've been having an evangelist at the Church on the other end of the block from ours.

He's a good preacher, in his way, and his way is pretty vigorous. He believes in the great affirmations, and he's done considerable good, I guess. Anyway, he has been neither a ranter nor a hobbyist, for which we are all thankful.

One thing I noticed in his preaching was his love for glowing adjectives.

A single sermon, which was not intended to be directly evangelistic, and so can be dissected without too much self-reproach on my part, yielded, by count, seventeen "splendids," nine "superbs," twelve "glorifiouses," eight "exquisites," six "magnificents," and twenty-two "blesseds," with a scattering of less familiar words. I didn't count the "greats" or the "grands."

It was just a coincidence that I had seen, the very same day, an item from California about the grading of olives.

"Under the state marketing agreement," the item read, "olives are graded according to these size standards: medium, large, larger, mammoth, giant, jumbo, colossal, and super-colossal!"

My friend, the evangelist, would be worth a good big salary to California fruit producers; he has at his tongue's end the one vocabulary which seems rich enough for their purposes.

Is Your Compass Wobbly?

It is on record that a ship's captain, on the bridge of his steamer going to sea, noticed that his compass showed he was traveling north.

"As he happened to know that his course in that part of the river was east, he wisely tied his ship up at the buoys and sent for a compass adjuster.

"The explanation was simple. The ship had been loaded with scrap-iron by means of a magnetic grasp, and all the cargo had become magnetized in the process. Hence the changes in the compass, which previously was nearly correct."

If ever I found a ready-made parable, this is one. It was printed in "Chambers' Journal," a magazine which my north country grandfather thought only a little less inspired than the Scots' Version of the Psalms which is still sung in Scottish congregations.

In our town I know at least seven people who need to ponder this business of the deflected compass.

One is Peter Carlingham, owner of the little factory on East Ninth Street. He spends most of his Sundays in the cubby-



hole he uses for an office, and that habit, which has grown on him, has deranged the compass he steers his life by.

Another is Elmer Lakin, whose business has increased so that he can't find time to be of any use to motherless Elmer, junior; although he once said to me, just after Helen died, that the boy was now all he had to live for.

Another is Mrs. Abel Mitcham. Like these others, she has loaded her life with a cargo of interests that have become "magnetized" and have made her compass useless and even dangerous. She is in party politics up to her eyes since the city hall crowd put her on the executive committee.

The Church used to come first, with her, but now she's halfway proud to be thought "one of the boys"; and she's helped to put over one shady deal that I happen to know about.

And so on; you can find your own people with defective compasses. They are not hard to discover (unless you happen to be of them yourself. I've just been looking into my own eyes in the glass, and what I saw was not entirely pleasant.)

Compasses that mislead because magnetized are not hopeless. They can be adjusted. It's done with strongly magnetic steel bars, adjusted to compensate for the magnetism of the ship's cargo, which has caused the mischief.

Nobody would tell a captain to throw his cargo overboard. And to de-magnetize it is a hopeless job. But something can be done with the compass.

I'm glad that Peter Carlingham has kept his factory going in these hard years. As a fellow-townsmen, I'm proud of Elmer Lakin's success, especially because some folks used to think he'd never amount to much. And I want women to be in politics, so I've nothing against Mrs. Mitcham's serving on her party's executive committee.

But what they and we all need is to know, as every shipmaster knows, that our compasses are liable to be pulled away

from due north, and, if we don't know what's happened, we are headed for wreck. We need to be as careful as a navigator is when he finds out that the thing has happened. He stops and sends for an adjuster.

The tragedy of the three people I've mentioned is that they all think they're steering just as straight a course now as they were before their life's craft was loaded with the sort of stuff that can become so powerful as to make every compass go wrong.

"Death" or "Passing"?

Several friends have written in, gently taking me to task over my expressed dislike of the word "passed" as a substitute for "died."

They're right, of course; because preference for one word over another is a matter of individual taste, as the old woman said when she kissed the cow. So I have no disposition to argue for my opinion.

Except at one point. Death is only less significant than life itself; tremendous, mysterious, portentous, universal. Such a fact needs words that are simple, direct, elemental. "Passed" sounds to me like an attempt at decorating the Rock of Gibraltar, or playing colored lights on Niagara.

I've been trying it out on Scripture. Of course, the test isn't quite fair, because all unfamiliar word-forms seem clumsy. I was a long time getting reconciled to the change from "Lord" to "Jehovah" in the newer versions.

But take these well-remembered passages, and as you read, mentally substitute some form of "to pass" for the plain words die, dying, dead, and death.

"Where thou diest, I will die."

"If a man die, shall he live again?"

"A time to live and a time to die."

"Let me die the death of the righteous."

"The beggar died, and the rich man died also."

"The valley of the shadow of death."

"As dying, and behold we live."

"No man dieth to himself."

"These all died in faith."

"O death, where is thy sting?"

"There shall be no more death."

But if even yet you prefer to say "passing," why then, you prefer it, that's all.

The Answers Are Ready

Somebody has wisely said that there are some answers in the Bible that have not yet been found because they await the putting of the right questions.

That's been my experience. After years

of rather happy-go-lucky Bible reading, one of the Book's great charms for me is that whenever I get a new interest or a new curiosity about things religious, there the Bible is, with its old answer to my new question. It's just been waiting for me

to get to the point of asking. I have tested this for myself so often that I'm about ready to say there isn't any new, modern, up-to-the-minute question about human relationships — and divine ones, too—but can find a sufficient answer

in a Book whose last words were written 1,800 years ago.

Try it, the next time you bump into a new question. But don't think you've stumbled on the last question that the Bible has an answer for.

“God’s Sacred Word Among Us”

REV. CHARLES E. SCHAEFFER, D.D.

For two months from Oct. 4, the English speaking world will observe the 400th anniversary of the first printed English Bible. A year ago we commemorated the translation of the Bible into the German language by Martin Luther. The Reformation of the 16th century released a flood of spiritual life which issued in the production of a vast amount of liturgical and other religious literature. It inspired the preparation of prayer books and liturgies. It gave birth to a number of confessional standards. It rediscovered the Bible and gave it into the hands of the common people. Printing presses were busily engaged in publishing books on different subjects. It seemed as if everybody had a desire to read. But the Bible, which the Reformers held to be the only rule of faith, was printed only in the Latin and other languages which the rank and file of the people could not read. It was this fact which impelled Martin Luther to translate the Scripture into the vernacular of his people. It was therefore only to be expected that others would be moved to render a similar service for the people of their tongue. As early as 1525, William Tyndale translated the New Testament into English, as well as portions of the Old Testament. His purpose in doing this as he declared was “to open the eyes of his opponents to the serious corruptions and decline of the Church.” He experienced considerable trouble in translating and publishing his work. In 1523 he had gone to London, but in 1524 we find him at Hamburg and Wittenberg, where, under the influence of Luther, the translation of the New Testament was made which was published at Cologne in 1525. His enemies, however, greatly interrupted his work and prevented him from importing the same into England. So he went to Worms, carrying with him some of the printed sheets. In 1529 he suffered shipwreck off the coast of Holland and some of his papers were lost, including the manuscript translation of Deuteronomy. In 1530 the entire Pentateuch was printed at Marburg, and 1531 the translation of the book of Jonah appeared. Tyndale himself was executed Oct. 6, 1536, but he had done so much preliminary work that the labors of his contemporaries were greatly facilitated.

In 1530 Henry VIII had issued a “commission of inquiry respecting the expediency and necessity of having in the English tongue both the New Testament and the Old.” The Convocation of Canterbury Dec. 19, 1534, had petitioned the King that “His Majesty would vouchsafe to decree that the Scriptures should be translated into the vulgar tongue and delivered to the people according to their learning.” Consequently Miles Coverdale, an Augustinian friar, who afterwards became the bishop of Exeter, a man of great learning and of deep spirituality, set himself to this stupendous task. He, however, did not remain in England to perform this work. He went to Antwerp in Holland. In his work of translating he made free use of other versions, especially the German and the Latin. He refers to his special indebtedness to the German or Dutch interpreters “because of their singular gifts and special diligence in the Bible.” He also states that he is indebted to the Zurich Bible, the Latin Version, or the Vulgate, and the English translation of Tyndale. It was, of course, the old Eng-

lish into which the translation was made.

The title page read—BIBLIA

The Bible: that
is the holy Scripture of the
Olde and New Testament,
faithfully translated in
to Englyshe.
M.D.XXXV.

It also contained an ascription or dedication to the King and a long preface, both written by Coverdale himself, declaring that the translation was “set forth with the King’s most gracious licence.”

THE SUPREME CALL

“That whereunto we are supremely called is to love God.”—(The Harvest Within, by A. T. Mahan.)

“To love God,” Christ said, is the first command;
And glad work to fulfil:
True love will do His Will
Ever avoiding all His Word has clearly banned.

How frivolous our foolish love appears
Set on Earth’s fleeting joys,
With their inferior joys;
When God Himself invites the chief love of our years.

Therefore, O heart of mine! obey the call
Which comes through Sacred Page:
And in youth, prime and age
Love thy Redeemer, Father, Teacher,
BEST OF ALL.

—William Olney.

The printed copy was highly illustrated as a facsimile of the title page furnished by the American Bible Society shows.

Soon others set themselves to making translations into the English language. In 1537 appeared Thomas Matthew’s Bible, which was a combination of the labors of Tyndale and Coverdale. It is stated that the book was given to the English people “by Cranmer’s petition, by Cromwell’s influence and by Henry’s authority, without any formal ecclesiastical decision.” Cranmer wrote to Cromwell: “It is that the same may be sold and read of every person until such time that we, the bishops, shall set forth a better translation, which I think will not be till a day after doomsday.” But men were busily at work bringing forth better translations so that in 1539 we have the so-called “Great Bible”; in 1560, “The Geneva Bible”; 1568, “The Bishop’s Bible”; in 1582, “The Rheims-Douai Bible”; and 1611, the King James or Authorized Version, which is the one most familiar to the average Bible reader.

Forty-seven men representing the best scholarship of Westminster, Oxford and Cambridge were selected for this work. Their selection extended over a period of five months. The work was begun in 1604 and finished in 1611 under the reign of King James. The King had stipulated that there were to be no comments in the margin as in the Geneva Bible, since these were “very partial, untrue, seditious and savouring too much of dangerous and traitorous conceits.” Since it is this Ver-

sion which has had the widest circulation and the greatest influence upon the civilization of the world, it is proper that in this connection we should note a few features and facts which may escape the ordinary reader, which nevertheless are of great interest and significance. The title page reads:

“The Holy Bible containing the
Old and New Testaments trans-
lated out of the original tongues:
and with the former translations
diligently compared and revised
by His Majesty’s special com-
mand.

Appointed to be read in
Churches.”

Of special interest is the long and full letter of Dedication “to the Most High and Mighty Prince James, By the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, etc.” This Dedication, supposed to have been written by Dr. Miles Smith of Brasenose College, afterwards bishop of Gloucester, is worthy of study, as it reveals conditions then existing in Church and State and also the attitude which the royal house assumed towards religion. The letter refers to the late Queen Elizabeth as “that bright Occidental star,” and to James as “the Sun in his strength.” The blessed continuance of the preaching of God’s sacred word is called “that inestimable treasure which excelleth all the riches of the earth.” Furthermore, it states, “suffering is not to fall to the ground, but maintaining it and propagating it far and near, this hath so bound and firmly knit the hearts of all your Majesty’s loyal and religious people unto you.” It then proceeds with a statement which rulers everywhere would do well to emulate: “When they observe the zeal of your Majesty toward the house of God, by writing in defence of the Truth, and every day at home, by religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof, by caring for the Church as a most tender and loving nursing Father.” The letter ends with these words: “The Lord of heaven and earth bless Your Majesty with many and happy days, that as his heavenly hand hath enriched Your Highness with many singular and extraordinary graces, so You may be the wonder of the world in this latter age for happiness and true felicity to the honor of that great God and the good of his Church through Jesus Christ our Lord and only Savior.”

The titles of the Books of the Bible are also worthy of being noticed. Note that the First and Second Books of Samuel are otherwise called The First and Second Books of the Kings, and The First and Second Books of the Kings are commonly called The Third and Fourth Books of the Kings. Note also that the word “Ezra” stands by itself as the title of a Book, a rule which applies only to the so-called minor prophets. Note also the closing words of the Old Testament, viz.: “The end of the prophets.” The title of the New Testament reads: “The New Testament of our Lord and Savior Jesus Christ,” followed by the same words pertaining to the translation, etc., as at the beginning.

The titles of the Books of the New

Testament show at once great similarity and diversity. Note the following: The General Epistle of James, The First Epistle General of Peter, The First Epistle General of John, The Second Epistle of John, The Third Epistle of John, The General Epistle of Jude. It is always "The Epistle of Paul the Apostle," with the exception of "The Epistle of Paul to Titus," and "The Epistle of Paul to Philemon." Matthew, Mark, Luke and John are called "Saints." It is "The Revelation of St. John the Divine."

Many persons in trying to recite the Books of the Bible in their order find some difficulty, especially when they come to the Epistles of Paul. Here is a little key that may help you somewhat to re-

member their order. The arrangement follows the vowels, a-e-i-o-u. The first vowel in the name of the Book is to be noted. Thus the order is Galatians, Ephesians, Philippians, Colossians, etc. The same order is followed in the arrangement of the general epistles, James, 1 and 2; Peter, 1, 2 and 3, John and Jude.

Perhaps a word should be written about the so-called Revised Version of the Bible. The proposal for a new translation of the Bible was made in 1856, but it was only 14 years later, in 1870, that the Committee was appointed. The Committee divided itself for its work into two sections, one dealing with the Old Testament and the other with the New. The New Testament revision required the holding of 407 meet-

ings lasting over ten years. The work was completed on May 17, 1881. The Old Testament revision occupied 792 days. It appeared on June 20, 1884. The work at first was severely criticized but was later on generally accepted and came to be used in the Churches. Of later versions, like the American Revision, 1901, Moffatt's, and Weymouth's translations, it is not necessary to speak.

This brief survey, altogether inadequate, may serve to show how we came to have our English Bible, with what great struggles and labors these translators wrought and what a debt of gratitude we owe to those men who provided for us this "inestimable treasure which excelleth all the riches of the earth."

The Churches Look to 1937

By DR. E. G. HOMRIGHAUSEN

(Continued from last week)

The Churches are now looking forward, after a brief interim of work and conference, to 1937. It is proposed that the "Stockholm" and the "Lausanne" conference hold their meetings in Oxford and Edinburgh respectively, on dates that will make it possible for the one immediately to succeed the other. In the light of the modern world situation, which in many cases has become more tense, and in other cases more crystallized, these meetings will have great significance.

The themes already chosen for discussion and action are the Church, the State and the community for "Stockholm" (Oxford), and the Church, its nature, its grace, its sacraments, its ministry and its unity, for "Lausanne" (Edinburgh). Anyone acquainted with the religious crisis of the modern world, and the crisis of the internal nature of the Church, will immediately realize the relevance of these subjects.

We are now living in one of the turning points of history. It is comparable to the Renaissance, out of which the modern world was being born through stress and strain. The old order is passing, and no one knows what the new order will be—if it is born at all!

Everywhere, men are restless. Unemployment, loss of morale, loss of a rationale for living, all create the central inward problem of the whole nature and destiny and worth of human life. People are seeking, and hoping to find, some form of superhuman sanction, upon which they can throw themselves with utter abandon in the hope that thereby they may find some purpose for living beyond their weak powers. Men have been led to distrust the worth of human life. Whole nations have turned vehemently against the liberalism of the last century, whether in politics, or religion, or economics. Bourgeois individualism has been scorned, and the desire for social security has taken on the aspects of religious fervor. Fear and suspicion have made the operation of such machinery as the League of Nations perfectly helpless. The crisis of peace has to do with the very roots of fundamental international justice, which many feel never was the basis of the idealistic superstructure of the League. Concerted action is paralyzed by want of confidence. The rumor of war is in the air, as men prepare for the conflict they do not desire.

The most significant factor in the modern world has to do with the rise of group collectives, which are often termed total-states. The rise of the modern state with its ever-increasing powers over individuals is a real problem. This process was in progress even before the war. When one thinks of what the state has assumed in the way of public education, health, regulation of industry, factory laws, water supplies, utilities, agricultural control and unemployment relief, one faces the power of

TO OUR TREES

Pennsylvania has friendly trees;
Trees for beauty and summer shade,
Trees with nectar for humming bees,
Trees for fruitage and builder's trade,
Trees for children's play and swing,
Shade for cattle in cooling breeze,
Homes for birds to nest and sing,
Joys our seasons do bring to trees—
Spicy fragrance in the spring,
Scarlet flames in frosty fall,
Luscious fruits our summers bring,
Evergreens when snow does fall.

Stately hemlocks and the fir,
Lilacs white or purple hue,
'Quaken asps' with leaves astir,
Lindens and blooming locusts, too,
Graceful larch, and elm, and birch,
Rugged hickory, and noble oak,
Maples for our homes and Church—
Friendly trees for all us folk;
Weeping willows, founts of green,
Poplars tall with twinkling leaves,
Beeches with that copper sheen—
All this beauty God gives our trees.

—Hilda Clark Fairchild.

the state. Such control may be beneficial and necessary in certain stages of civilization. But it can become very dangerous.

The fact is that states have passed the boundary and have claimed the right to dominate, control and direct individual life. And when the state elects to control the educational processes of a whole group in the hope that such education will produce the sort of citizens it desires, then we face a totalitarianism, whether it be in Russia, Italy, Germany, Japan or Mexico. These dangers are present today even in democratic states which are increasingly feeling the pressure of other total states. Such a state, which seeks to become the source of all authority, to lay claim to the formation of the motives of men, to determine what is legitimate truth, to create a form of man after its own definition of truth, is after all a Church and has usurped the prerogatives of religious absolutism. It imposes a particular "pattern" upon life.

It can readily be seen what such a theory of the state, which is no longer a theory but a reality, means to the life of the Church, which is set in the world to be a witness of an eternal God, to safeguard the rights of men to make a decision for truth in freedom and to criticize every goal of the state in the light of the Kingdom ideal.

Now, there may be some justification for centralization of authority in the state. These are times of crisis when the social life is threatened and certain social disorders may need stark coercion. The state, in those instances, may work in perfect

harmony with the Christian ideals, and even in the use of a minimum of stern coercion, grant freedom to its people. But, when the state usurps more, or a different authority than that, it is inspired by a false theology. And then, it is the paganism of the state which the Church has to confront. And when the state is in control of such powerful forces as press and radio, the struggle becomes acute. Thus the whole educational policy is concentrated, and educational policy today is no longer concerned about the subject-matter of education but concretely about doing something with the one educated. It may be, as Dr. J. H. Oldham says, that the crux of the Church-state struggle is in the field of education.

Yet, this is not the first time that such struggles have come. The French Revolution, the latitudinarianism of eighteenth century Britain, the formation of the Free Church of Scotland, were such struggles, when the Churches refused to conform to the tide of popular enthusiasm for social unity. Suffering will be involved, perhaps martyrdom, where the Church challenges such a social order. The modern Churches enter this struggle not hopelessly, but full of a courage born of faith. They feel that God is still Lord. They feel as if the Church must unitedly speak the word of God, especially in this crucial age. Perhaps, out of the strain and cross, light and healing may break forth to the whole world.

These, then, are some of the major issues which will engage the Churches and their leaders in one of the 1937 conferences. The issue must be understood, and keen distinctions must be made. Major questions involved are: What is the nature of the community and the state? What are the grounds for this universal deification of the national group? What is the obligation of the Christian living in such a community? Is the state divine? Or does it have its justification in a lower strata of life, and, therefore, possess its own laws and morals? Does the Christian have a right to favor one form of state over against another? Is the state naturally immoral, or can and must it be brought under moral injunctions? What is the Christian understanding of freedom and its relation to authority? What are the limits to the authority of the state, especially in a crisis which involves the security and perpetuity of the group? Has the Church anything to say about the most critical problem of the modern state, namely, that of redefining liberty in a world that has become increasingly complex, hazardous and industrialized? How may the community safeguard itself and at the same time become the custodian of that freedom without which no person can become a responsible being?

Of course, the Church comes in for consideration. Christians must have a clearer conception of what the Church is. For this

reason the docket of "Lausanne" (Edinburgh) is concerned with the nature of the Church. Is it a voluntary society, or a divinely created institution? If the Word of God gives it birth and sustains it from age to age, what relation does that Word have to the worshipping congregations? What should be the relation of the Church to the community and the state? Has the Church any political authority in its power? Is the influence of the Church to be directed to individuals or to the social environment in which individuals have to live as well? What is the Church; is it clergymen, official actions of officers, the laity, or the motives of Christian men?

Actual steps towards unity which have taken place since the last conference will be considered. The American section, which is interested in the practical and non-theological side of unity, believes that Church divisions have come from social and economic factors as well as theological, and that more consideration should be given these elements in the discussions concerning unity. The whole ideal of unity will be brought up for re-examination. Is unity an attainable ideal? Is it merely a symbol? To some, unity means organic unity in orders and institutional life; to others, unity means unity of action and work.

Along with these questions, there are questions of theology. And theology is the humanly more-or-less formulated body of the Church's essential and original truth. What is the relation of nature, in which the state and natural life operate, to the supernatural in which the Gospel operates? In how far does the Church belong to both realms? What is the Kingdom of God—is it to be realized in history, or is its consummation beyond history? Does God alone bring it to pass? Is there a difference between all human utopias and the Kingdom? Is it true that between the Christian hope in the Kingdom of God and all modern ideas of progress there is a vast gulf fixed, because the Christian rests his hope so uncompromisingly upon God? If so, what is the difference between this attitude and sheer indifference? What is man? Wherein is his essence—in reason, his nature as an economic being,

in his racial being;—and, is the Christian idea of man distinct unto itself?

These are the questions "Stockholm" of 1937 will face. Those which have to do with the Church at "Lausanne" are similar. What is the Church? Whence did it originate and how is it sustained? What is its true nature? What is that Word which it claims to have from God? What is the relation of sacraments and ministry to that Word which the Church is to proclaim and incarnate? Wherein consists the real unity of the Church—in organic uniformity, or in a common witness to a common truth, which is not for any denomination to hoard and claim for itself, but which is God's truth and as such must be left free?

It is perfectly plain that this array of questions confronts us with the real issues of our modern world. The Church, in meeting in universal session, will deepen and clarify its life. It will move towards a comradely catholicity. While it is expected that critics will sneer at these conferences, because the problems to be discussed sound academic, nevertheless, the atmosphere is no longer such as to evoke needless discussions! The time is critical, and the Church is facing real enemies. The days of 1925 and 1927 are gone! The Church feels that it has a message to express in its Word of God.

That Word is the self-expression of God, in many forms, to be sure, in which He addresses men from a high plane and asks response. That Word meets us in all that "Christ confronts us with." He asks for "trust, loyalty and obedience." Through response to it we become responsible persons. Our lives are then lived in a new relationship, and they proceed from a new source of purpose and dynamic. We serve God as free men. This response makes us love Him and our neighbor. The Church becomes the true community of responsible persons, whose lives are presented them of God.

Man's life is, then, not a product of race or blood, but a product of God's free grace. And man's life is, then, no longer a selfish individualism, which preys upon society without any concern for true community. For only in mutual respect and mutual

responsibility can there be either true community life or true individualism.

Indeed, the Church has the Word to speak, that in the end may, and must, lead the world back to sanity. The grave problem is with the Church itself, which through sheer neglect and a willingness to follow the drift of the world's thought and life, and thereby gain a dangerous popularity, has apostacized as the watchdog and teacher of mankind. The Church must be able to dissolve the distance between its words and its very life. When the Church realizes what lies at the heart of its own faith, and declares this truth with all honesty and simplicity, it meets the modern world in a head-on clash.

It is a good thing that many of the delegates to the conferences of 1937 realize that these discussions must of all things not remain merely intellectual or academic. Now thought and action, intellect and passion, must be wedded. The Church must speak out of the struggle as a participant and not as a spectator. The world will hardly note what they say there, but it will certainly take note of what they do there. The power of our present dictators lies in their activism, and no Church leadership can hope to arrest or win the world without as much sincerity. And the Church will need to meet the world with keen intelligence, yet one that is the fruit of passionate struggle. No revolutionary force can sustain itself without strict frameworks of organized thought. And then, such Christian action must make allowance for all the natural groupings of men, in the local situation in which they live and move in their normal lives.

These are hard days for the Churches, but they are days of redemption in disguise. Blessed are the Churches who can read the signs of the times and through strict discipline of life and thought find their true function in the world that is to be! There is always the possibility,—terrible thought;—of failing to do the proper thing and ending in a failure at the hands of that eternal judgment which is irrevocable and relentless. Judgment and redemption meet—and who shall tell which shall emerge?

Indianapolis.

The Lord's Supper—An Act of Commemoration

H. L. STREICH

SUNDAY MORNING

Sunday morning,
Silver chime;
Love enfolding,
Sacred time.

Sunday morning,
Labors cease;
God adoring,
Rest and peace.

—Grenville Kleiser.

The Lord's Supper is an act of commemoration, of remembrance. Twice, both while giving the bread, and while passing the cup, Christ repeated the words: "This do in remembrance of Me!"

In the life of our nation there are many days we celebrate in commemoration of some man, some deed, some event; Washington's birthday, Decoration Day, the Fourth of July, Thanksgiving Day are days of commemoration. In the life of every family there are also certain days and happenings that are remembered in one way or another as they return year after year. Yes, in the life of every individual there are certain experiences that are commemorated, though often only in a quiet way. And in the Church year we likewise celebrate certain days in remembrance of events in the life of Christ or the history of the Christian Church: Christmas, Easter, Pentecost, Reformation Day. Thus we commemorate special events in public and private, in State and Church life.

At the institution of this sacrament Christ commanded, "Do this in remembrance of Me!" He erected a monument, as it were, to remind us of Him and of what He did for us. And as a monument is something visible, so here He made use of visible means, bread and wine, that through the senses we might more readily be reminded of Him.

"Do this in remembrance of Me!" First, Christ would say in these words, "remember Me yourself as oft as ye eat My body and drink My blood. Let the bread and wine stand for My body and blood, broken and shed for the remission of your sins. Let this sacrament recall to yourself the life I lived for you—My holy life, in which I perfectly fulfilled the law of God in your stead; My life of service to relieve man of misery, pain and sorrow; My life of truth proclaiming God's love and mercy; My life of suffering, enduring in your stead the wrath of God against sin; My life of sacrifice offering myself as the Lamb of God that taketh away the sins of the world, and your sin. All this remember as oft as you partake of the

bread, My body, and drink of the wine, My blood; for it was for you that it was broken and shed."

As the Jewish Passover, which Christ converted into the Lord's Supper, was a festival of joyful remembrance of the passing from bondage into freedom, so the Lord's Supper should be to us a joyful festival reminding us of the passing from sin to righteousness, from death to life, from sadness to joy through our Lord Jesus Christ, who is our Father and our Light. For behold, you were dead, but now you are alive; you were lost and are now found! Indeed, enough to be remembered! If we joyfully remember Washington as the father of our country; if the Negro gratefully remembers Lincoln as the liberator of his race, truly we should joyfully and gratefully remember Him who is both our Father and Liberator, our Lord and Saviour, our God and our Redeemer, our Friend and Brother!

We call it the Lord's Supper. Supper implies evening, night. Those words "night", "supper", "Lord", carry us back over the centuries to that night, that supper, that Lord. "The same night," Paul says, "in which He was betrayed." What a flood of thoughts come to our mind! How the events of that night crowd upon us! We see Him with His disciples seated there in that room in Jerusalem. They have gathered to eat the Passover. "With

desire have I desired to eat this Passover with you before I suffer," Jesus had told them. How little they understood. See how they quarrel for first place at the table. Jesus must teach them humility and unselfishness by washing their feet. He seeks to prepare them for higher things. He tells them of the coming suffering and that one of them would betray Him. There was darkness without, and a blacker darkness in the soul of one. Then He took the bread, and when He had blessed it, said, "Take, eat!" In like manner He took the cup: "Take, drink!"—"Do this in remembrance of Me!" And they passed out into the night. The night in which Judas betrayed Him, and Peter denied and all the disciples deserted Him; the night in which He went to the slaughter-bench like a lamb that openeth not its mouth; the night in which He showed how He loved; "loving His own, He loved them unto the end." And that end was death, the atoning death for **you** and **me**. Therefore, "Do this in remembrance of Me."

And then, "as oft as you eat of this bread and drink of this cup, you show the Lord's death"—not only for you, but also for all men.

How indelible must have been the memories of that awful eventful night to the disciples. How often afterwards,—at first behind locked doors,—did they recite the incidents of those dark hours! And as they broke the bread and passed the cup, they reverently related to the others all that happened, "showing the Lord's death." Then Peter, remembering his proud boast of that night and then his shameful denial, would, perhaps, with a deep feeling of gratitude remark, "We know we are redeemed not with corruptible things, not with silver or gold, but with the precious blood of Christ." And Thomas, recalling how he had doubted, would perhaps joyfully declare, "Yes, Christ is my Lord and my God!" And John would quietly add, "Yes, the blood of Jesus, God's Son cleanseth us from all sin." Thus, as oft as they ate of this bread and drank of this cup, they proclaimed the Lord's death as an atonement, "a propitiation for our sins; and not for ours only, but for the **whole world**." What blessed memories were thus awakened in their hearts; what a joyful occasion was the celebration of this sacrament! It was the climax of their devotional service, the mountain-top of their Christian experi-

ence. No wonder they allowed no Sabbath to pass by without its celebration.

And to us it should also be all that it was to the disciples. A remembering for ourselves and a reminding of others; an act of commemoration done in remembrance of Him, His Life, His sufferings, His death; and all that for **us** and **others**. Yes, each one should say in his inner heart: "He did it for me!"

"According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

Thy body, broken for my sake,
My bread from heav'n shall be;
Thy testamental cup I take,
And thus remember Thee.

When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice,
I must remember Thee;

Remember Thee, and all Thy pains,
And all Thy love to me;
Yea, while a breath, a pulse remains,
Will I remember Thee."

St. Louis, Mo.

The Practice of the Presence of God

By DR. R. PIERCE BEAVER

A MOTHER'S PRAYER

A mother prayed, and this she said:
"God, grant me my request,
That all dear sons may grow to be
Strong men in ev'ry test."

"That they may sense the better
course
To travel all the way,
And in their early traveling find
That wrong will never pay."

"And by their own examples lead
Some others in the right;
Thus help the lamp of righteousness
Glow brightly thru the night."

"God grant that they may never tire
Of truth and all that's good,
And ever walk the noble paths
In search of righteous food."

If all our mothers prayed sincere
For others and their own,
How many lives would now be glad,
With fewer hearts to moan.

—Harry Troupe Brewer.

Hagerstown, Md.

The winter of 1665-66 brought an overwhelming experience to a young ex-soldier, then a footman to the treasurer of the French king. He was 18 years of age, a great awkward fellow who broke everything, a lowly and unlearned lad, Nicholas Hermann of Lorraine. He chanced one day to see a tree stripped of its leaves and, considering that within a little time leaves would be renewed and after that the flowers and fruit appear, he received a high view of the providence and power of God, which was never after effaced from his soul. This, he said, set him loose from the world, and kindled in his heart an enduring love for God. Immediately he sought entrance into the monastery of the barefooted Carmelites at Paris, and was received as a lay brother under the name of Lawrence. He thought that there he would be made suffer for his awkwardness and the faults and mistakes he might commit, and thus he could sacrifice to God his life with all its pleasures. To his surprise the Lord gave him only satisfaction in his new life. He became cook of the monastery, an occupation to which he had a great aversion, but remained faithfully and joyfully at his task throughout life. This simple and unlearned man had but one rule of life: to practice ever and without ceasing the presence of God. This he did so effectively that his life became transfigured, and the power and virtue of God began to flow from him to other men. His brethren in the monastery reported that: "his example was a stronger inducement (to the practice of the presence of God) than any argument. His very countenance was edifying, such a sweet and calm devotion appearing in it as could not but affect the beholders. And it was observed that in the greatest hurry of business in the kitchen he still preserved his recollection and heavenly mindedness. He was never hasty nor loitering, but did each thing in its season, with an even, uninterrupted composure and tranquility of spirit. 'The time of business,' he said, 'does not with me differ from the time of prayer; and in the noise and clatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the blessed sacrament'."

From the monastery the influence of his life of unbroken communion with God went forth and touched many people, and after his death it has continued, and shall go on

in things doubtful, and for rightly performing those which we plainly see He requires of us, offering them to Him before we do them, and giving thanks when we have done."

Lawrence observed the stated times of worship according to the rule of the Order, and diligently praised and adored the Lord in private and common devotions; but he was so God-conscious that he found no difference between times of prayer and other times, in respect to the reality of the Divine Presence. In fact he repeatedly stated that the most excellent method he had found of going to God, was that of doing his common business with his fellows without any view of pleasing men, but rather purely from love of God. His business in the kitchen, his purchase of wine in Burgundy and Auvergne, and all the tasks which fell to him, were God's business. When he began anything he said to God, with a filial trust in Him, "O, my God, since Thou art with me, and I must now, in obedience to Thy commands, apply my mind to these outward things, I beseech Thee to grant me the grace to continue in Thy presence; and to this end do Thou prosper me with Thy assistance, receive all my works, and possess all my affections." As he proceeded in his work, he continued his familiar conversation with his Lord, imploring His grace and offering to Him all his actions. When he had finished, he examined himself as to how he had discharged his duty. If he found he had done well, he gave thanks to God; if otherwise, he asked pardon, and without being discouraged he set his mind right again and continued his exercise of the presence of God. Here was a true Christian steward.

Many of us will have little sympathy for monachism and the atmosphere of seclusion in which Lawrence lived, since we regard religion as having to do with the whole of life. But the very breadth and depth of our ideal demands an even more intense exercise of the practice of the Presence. Lawrence's method is applicable in any circumstance, and his system of discipline can be adopted by anyone in any walk of life. Acquaintance with Brother Lawrence is easily made, for **The Practice of the Presence of God**, a little book of reported conversations with him, and a series of letters, can be purchased for under fifty cents at any book store. Learn to know him, and he may help you in your practice of God's presence.

NEWS IN BRIEF

FORWARD WITH THE "MESSENGER"!

We have been promoting various campaigns in our denomination for the presentation of different phases of our Church work. Now Eastern, Potomac and Pittsburgh Synods are preparing for a campaign to increase the "Reformed Church Messenger" subscription list. Recently we listened to a radio address, "Forward with the Constitution". If our Church wishes to make real and lasting progress we must go "Forward with the Messenger".

As chairman of the "Messenger" Committee for Pittsburgh Synod, I was amazed when I examined figures. Pittsburgh Synod has a membership of 31,617 members. Believe it or not, there are only 771 "Messengers" going into the homes of this Synod. There are 117 charges in the Synod and yet only 19 charges reported that they had observed Church Paper Day in 1934. We hope Eastern and Potomac Synods have a better record.

During this campaign the subscription price has been reduced to \$2.00 per year. If subscriptions cannot be secured on the yearly basis, I know they can be secured on the "Pay on Delivery Plan". I have used this plan for 12 years, and I know it works.

I want to challenge every pastor to present the cause of the "Reformed Church Messenger" to every congregation within the bounds of these three Synods. I honestly believe if we accept this challenge we can secure thousands of new readers for this wonderful Church paper.

—Ralph S. Weiler

FALL MEETINGS OF CLASSES ACCORDING TO RECORDS IN THE OFFICE OF REV. J. RAUCH STEIN, D.D., STATED CLERK

OCTOBER

14—Lebanon (9 A. M.), Richland, Pa. (Grace), Rev. Mark G. Wagner, Richland, Pa.

Wyoming (9 A. M.), Berwick, Pa. (First), Rev. Ray S. Vandever, 313 W. Second St., Berwick, Pa.

East Ohio (1.30 P. M.), East Canton, O. (Salem), Rev. L. A. Sigrist, Mineral City, Ohio.

Juniata (2 P. M.), Martinsburg, Pa. (Salem), Rev. Victor Steinburg, Martinsburg, Pa.

15—Philadelphia (9.30 A. M.), Fort Washington, Pa., Rev. Ralph L. Holland, Ft. Washington, Pa.

Carlisle (2.30 P. M.), Landisburg, Pa. (St. Peter's), Rev. R. R. Jones, Landisburg, Pa.

Chicago (10 A. M.), Chicago, Ill., Central Y. M. C. A.

16—East Pennsylvania (2 P. M.), East Mauch Chunk, Pa. (First), Rev. Oliver Nace, 727 North St., E. Mauch Chunk, Pa.

17—Mercersburg (9.30 A. M.), Lemasters, Pa. (St. Paul's), Rev. Harvey M. Light, Box 77, Lemasters, Pa.

21—Goshenhoppen (9 A. M.), Amityville, Pa. (St. Paul's), Rev. Howard A. Alt-house, 419 E. 4th St., Boyertown, Pa.
New York, Brooklyn, N. Y. (St. Luke's), Rev. J. M. Hoelzer, 1012 Gates Ave., Brooklyn, N. Y.

22—Reading (10 A. M.), Reading, Pa. (Zion's), Rev. Harry S. Kehm, 842 Washington St., Reading, Pa.

28—Eastern Hungarian (10.30 A. M.), Phoenixville, Pa., Rev. Victor Racz, 503 Main St., Phoenixville, Pa.

Virginia (2.30 P. M.), St. Stephen's, Harrisonburg, Dr. J. Silor Garrison, Harrisonburg, Va.

29—Lancaster (10 A. M.), East Petersburg, Pa. (Trinity), Rev. Walter C. Pugh, East Petersburg, Pa.

Gettysburg (9.30 A. M.), East Berlin, Pa. (St. Paul's), Rev. Harry D. Houtz, Ph.D., East Berlin, Pa.

Notice: The Classis of Philadelphia will meet in regular Fall session in St. Paul's Church, Fort Washington, Pa., Rev. Ralph L. Holland, pastor, on Tuesday and Wednesday, October 15 and 16. The session will open at 9.30 A. M. The usual business pertaining to the work of the denomination will be transacted. At 4 P. M. and 7.30 P. M., the Committee on Evangelism will conduct a Spiritual Retreat, at which the addresses will be delivered by Rev. Samuel Obetz, pastor of the Kemble Park Evangelical Church, Philadelphia. Classis will take part in the celebration by the local congregation of the 225th anniversary of the partaking of the First Holy Communion of that Church. At 6.30 P. M. on Wednesday an Anniversary Dinner will be held, and that will be followed by a service of worship at which Dr. Paul S. Leinbach, the President of Classis, will deliver the address.

Albert G. Peters, Stated Clerk.

BOWLING GREEN ACADEMY

The temperature in the City of Brotherly Love indicates that we are down near the frost line, but the thermometer on our Salary Fund indicates that we are still moving along the safety zone, where frosts do not prevail. We are happy to report \$10 received from Miss Mamie B. Gabel; \$5 from Miss Jennie A. Clever; and \$1 from Miss L. E. Eckert. Total \$16; or a grand total of \$90. Who will give us a "touch-down" beyond the \$100 goal? Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

CHANGE OF ADDRESS

Rev. Frank F. Fischer, from Lancaster, Pa., to Monroe, Pa.

Rev. F. J. Mittler, from Ellsworth, Wis., to Gladbrook, Iowa.

Rev. Francis C. Schlater, from Turtle Creek, Pa., to Box 226, Yale Divinity School, New Haven, Conn.

Rev. A. Yungschlager, from Louisville, Ill., to R. 4, Metropolis, Ill.

Rev. Geo. Zinn, from R. D. 4, Box 1288, to 3646 N. E. Columbia Blvd., Portland, Ore.

Rev. and Mrs. Charles D. Rodenberger announce the birth of a son, Bruce Marshall, on Friday, Sept. 27, at the Westmoreland Hospital in Greensburg, Pa.

The annual Rally of the men of Gettysburg Classis will be held in Trinity Chapel, Hanover, Pa., Dr. Marsby J. Roth, pastor, on Sunday afternoon, Oct. 27, with Dr. Paul S. Leinbach as the speaker.

Rev. Dr. Chalmers W. Walek, of Sunbury, will be the speaker at the annual mass meeting for the men of Mercersburg Classis in St. John's Church School Building, Chambersburg, Sunday afternoon, Oct. 27.

Sunday, Oct. 13, will mark the 70th anniversary of the birth of the late Dr. William Mann Irvine. In connection with the commemoration of this event at Mercersburg Academy, Dr. Paul S. Leinbach, Editor of the "Messenger," will deliver a



THE REV. DR. ADAM S. WEBER

The Rev. Adam S. Weber, D.D., one of the best known retired ministers of our fellowship, entered into the heavenly rest on Tuesday, Oct. 1, at 3.45 P. M., at his home, 3443 Guilford Terrace, Baltimore, Md., at the age of 83. Although in ill health for some time, his condition became serious only in the last week of his useful life. With the exception of 5 years as pastor of St. Paul's Church, Westminster, Md., Dr. Weber had given all the years of his ministry to Faith Church, Baltimore, until his retirement in 1923. He was a native of Berks Co., Pa., and graduated from our institutions at Lancaster. He is survived by his wife, Mrs. Lora Jefferson Weber, who is a sister of the Rev. Dr. Charles E. Jefferson, of New York; one son, Prof. Carl J. Weber, head of the English department of Colby College, Waterville, Me.; and two daughters, Miss Marjorie Weber, of the faculty of Rollins College, Fla., and Miss Helen J. Weber, at home, a teacher in the Western High School.

Dr. Weber has held various positions of honor and trust in our Church and was recognized as one of our most scholarly and able ministers. His funeral was held Friday, Oct. 4, from his home, with interment in Loudon Park Cemetery. A fuller appreciation of the life and labors of this brother beloved will appear later.

memorial address in the Academy Chapel that morning.

The splendid hearing accorded the representatives of the Synodical Committees who have presented the "Messenger" campaign at the Fall meeting of the Classis has been so cordial and sympathetic that we have much reason to expect the best results we have ever had. If advantage is not taken of this opportunity, it will mean a great loss to our Church. Think of getting the "Messenger" from October, 1935, to the end of December, 1936, for \$2. That is the price for every subscription in this great campaign.

The "New York Times" reports that, according to the will of Mary Henrietta Price, of Newark, N. J., Rev. Dr. Ross Frederick Wicks, former pastor of the Belleville Avenue Congregational Church, which Miss Price attended for 10 years, is the beneficiary of a \$50,000 cash bequest, in addition to the Newark home of the deceased woman, a cottage at Ocean Grove, and her residuary estate. Dr. Wicks, who took care of the business affairs of Miss Price, who died Apr. 13 last, is named as executor.

Oct. 13 is Rally Day in Memorial Church and Sunday School, York, Pa., Dr. E. O. Keen, pastor. The Holy Communion will be observed morning and evening.

The 60th anniversary of the inauguration of the work of St. Luke's Church, Auburn, N. Y., Rev. Ralph A. Philbrook, pastor, is being observed this month with a very interesting program of special services.

Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, with other Churches of Canton, united with First Church at the evening service on Oct. 6, to celebrate with them their 125th anniversary. Attendance in S. S. Sept. 29 was 807.

The annual tea, with musical entertainment, will be held at the Reformed Church Home, Wynecote, Pa., on Saturday, Oct. 19, at 2 P. M. The hostesses hope to have many guests and will request a silver offering.

The "Messenger" office was recently honored with a visit from Mr. Schuyler Renwick Schaff, son of the late Dr. Philip Schaff. Mr. Schaff is an artist, specializing in oil paintings, and is now located at 680 Madison Ave., New York.

In St. Paul's Church, Buffalo, N. Y., Rev. John M. Peck, pastor, 9 young people attended Leadership Training School at Silver Lake in August, chaperoned by the pastor and his wife. Rev. Mr. Peck was the school's chaplain and taught course No. 6.

Solomon's Church, Macungie, Pa., Rev. Herman C. Snyder, pastor, has shown much interest in Bethany Orphans' Home. Gifts displayed at the Harvest Home service were given to the Home. Church Paper Day will be observed Oct. 20 and the drive is heartily endorsed in Solomon's publication, "The Pastor's Helper".

Rally Day at St. Paul's, Meadville, Pa., Rev. Victor J. Tingler, pastor, brought a most encouraging attendance and a fine program, on Oct. 6. The address to the Church School was by the pastor's classmate, Dr. Paul S. Leinbach, of the "Messenger." The departments of the school gave a generous missionary offering.

Dr. A. C. Rothermel, retired president of Kutztown State Teacher's College, was guest speaker in the First Church on Sunday morning, Sept. 29, on the occasion of the 2nd anniversary of the pastorate of Rev. Paul T. Stoudt. Dr. Rothermel's sermon was based on the theme, "The Church as a Builder". A number of the college alumni were present.

Carrollton Avenue Church, Indianapolis, Ind., Dr. E. G. Homrighausen, pastor, is holding meetings every Thursday night which are varied. Books are reviewed, there will be Bible readings, and an occasional family dinner with special program. Apportionment will be 100% paid by Nov. 1. The pastor will speak at Buffalo Reformation Day service Oct. 27.

Olivet Church, Philadelphia, Dr. Maurice Samson, pastor, has again been bereaved by the death of one of its most active and useful members, Mrs. Minnie E. DeLong (nee Christ), aged 56, the beloved wife of Elder Elwood F. DeLong, on Thursday, Sept. 26, at her home, 5107 N. Mervine St. The funeral services were held at Olivet Church, Sept. 30, at 1.30 P. M.

In St. Lucas Church, Evansville, Ind., Rev. Armin Haeussler, pastor, dedication service of the new chancel, organ and office building was held Sept. 29 at 10.30 A. M., with Dr. S. D. Press, president of Eden Theological Seminary, as guest preacher. Dr. Earl E. Harper, president of Evansville College, spoke at the evening service. The new organ is of unusually high quality and the wood carving of the altar and rose window was done by Alois Lang, nephew of Anton Lang, "Christus" of the Passion Play of Oberammergau.

First Church, Canton, O., Dr. R. W. Blemker, pastor, celebrated its 125th anniversary Oct. 6. Anniversary sermon was

preached by Dr. C. E. Schaeffer, who spoke on the subject, "From One Generation to Another". Dr. Schaeffer also spoke at the rally of Young People of the Reformed Churches of Canton and vicinity in the evening and at the evening rally of Reformed Churches, using the theme, "An Ideal Church". There was special music at all services.



The late Rev.
Wm. Grether,
who died
August 24.
(See obituary
in "Messenger"
of Sept. 26)

In St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, first monthly musicale of the fall season, which is respectfully dedicated to the lay workers in our Church, was held Oct. 6 at 7.30 P. M. This is the 5th in a series of Sunday evening musical programs, with a definite theme of worship as the basis. The November musical program will be dedicated to War Veterans and the December program, "The Christ Child".

In St. Andrew's Church, Philadelphia, Dr. Albert G. Peters, pastor, Harvest Home services were held Sept. 15, and Holy Communion on Oct. 6. Church School Workers Conference decided to take the 10 topics of the chapters of Miss Blanche Carrier's book, "How Can I Learn to Teach Religion?", for discussion from October to June. Gene Stone, former president of the Philadelphia C. E. Society, will deliver Rally Ray address to Church School at 11.30 A. M., Oct. 13. In the evening, the popular novelist, Grace Livingston Hill, will speak.

The speakers and subjects for the Preaching Mission in Calvary Church, Philadelphia, are as follows: Oct. 17, "The Army of the Lord", Dr. Allan S. Meek, York; Oct. 17, "The Trumpet Call of Zion", Dr. Elmer S. Noll, Schuylkill Haven; Oct. 20, 10.30 A. M., "The Cost of the Kingdom", 7.30 P. M., "Who is God?", Rev. David Lockart, Myerstown; Oct. 21, Keeping One's Footing in Slippery Places", Dr. Meek; Oct. 22, "What Does It Mean to Be a Christian?", Dr. Meek; Oct. 23, "A Short Bed and a Skimp Cover", Dr. Meek; Oct. 24, "The Most Subtle Enemy of the Church", Dr. Charles E. Schaeffer; Oct. 25, "The Art of Soul Winning", Dr. Schaeffer; Oct. 27, 10.30 A. M., "Who Are the Superior People in Philadelphia?", 7.30 P. M., "When God Whispers to Your Soul", Dr. Meek.

Christ Evangelical Church, at W. 98th St. and Cudell Ave., Cleveland, O., is one of the aggressive congregations of that

great city, and a look at the bulletin of the congregation reveals the manifold ministries of the pastor, Rev. Theo. C. Honold, and his people. Rev. Mr. Honold is also secretary-treasurer of the Evangelical and Reformed Ministers' Union of that city, and it is interesting to note that on the useful directory of our Churches, institutions and pastors, in Cleveland, there are no less than 49 names of ministers and 2 important institutions, the Evangelical Deaconess Hospital, Rev. A. A. Kitterer, superintendent, and the Fairview Park Hospital, Rev. Philip Vollmer, Jr., Superintendent.

Rev. Ervin E. Young, pastor of our Church in Delaware, O., has returned to a busy fall schedule after a most delightful vacation spent at Collegeville, Lake Chautauqua, N. Y., and Lakeside, Ohio. College has reopened with nearly 1,500 students from all over this country and other countries, setting the city all agog with young life and activity. Rally Day on Sept. 29 was a great success with Chief Justice Carl V. Weygant, of the Ohio Supreme Court, as special speaker. He came with a splendid message and was greeted by a large congregation. Fall Communion will be observed Oct. 13. Repairs made to the Church have put it in first class condition and made it the most attractive Church property in the city.

St. John's, Johnstown, Pa., Dr. J. Harvey Mickley, pastor, the observance of the 40th anniversary of the present pastorate, which closed with the celebration of the Lord's Supper Sept. 22, will long be remembered. The number communing was the largest at any autumn Communion and was only surpassed several times at Easter. The attendance at all the services was fine. The congratulations to members and pastor were many. There were 16 additions to the membership at the Preparatory Service Sept. 20. The membership has now passed the 500 mark. 5 babes were baptized Sept. 29. The apportionment for the year is three-fourths paid, and plans are being made to pay it in full.

On Saturday afternoon, Sept. 21, officers and teachers of Mt. Hermon Church School, Philadelphia, under leadership of the pastor, Rev. D. F. Singley, and Superintendent Wilson O. Wiggins met at Ursinus College to plan the work for the coming fall and winter. Many points of minor importance were discussed at the 2-hour session. After a delicious supper served by the college, there was a session from 7 to 9.30 P. M., at which the advisability of reorganizing intermediate, senior and young people's departments was thoroughly discussed. After careful consideration and unselfish co-operation of those present, it was decided to group many smaller classes into larger units under a smaller but more efficient teaching staff. Intermediate department is to have Miss Marion M. Benner as superintendent, and senior-young people's department will have the pastor as superintendent.

Rev. Edwin A. Beck, of our China Mission, makes the following comment in a recent letter on the dispatch sent from Hankow, China, on July 22nd, which told of a shower of soft-nosed bullets said to have fallen from a Japanese gun-boat on the Huping compound several days previous: "Please note that I gave no newspaper interview to anyone about the affair. I did report the matter to the American Consul at Hankow, and he took the matter up to protest against reckless gunnery at target practice; and we have the regrets of the Japanese Admiral. But I made no effort to publish the matter. And I should be glad if you would say so for me. I was the only American on the Huping campus at the time. No one was hurt; and I was not frightened in the least."

A combined worship service was held in Hope Church, Philadelphia, Oct. 6, Church and Church School uniting in the service which was held under direction of Miss Mina Nugent, superintendent. The choir

DO! DON'T TALK!

Act! Do!
Don't talk!
Face your task—
Don't balk!

Act! Do!
Work to-day.
Do it now—
Don't delay!

Act! Do!
Meet the test.
You can do it—
DO YOUR BEST!

—Grenville Kleiser.

dren read the Scripture, led in prayer, and presented their program. The pastor followed with a brief sermon. In the evening the young people had charge of the service under direction of Miss Mary Germ and Miss Elsie Melander, president of the Y. P. S. At this service, the Rev. Fred D. Wentzel presented the pictures of Camp Mensch Mill and the conferences held there this summer. The lecture accompanying was splendidly given. Eight members of Hope Church had attended the conferences and two had assisted in the work at the camp. This gave a personal touch to the presentation. We hope next year we may have pictures of the men of the Churchmen's Leagues and other men's groups, of whom there were more than 200 at camp during the first retreat, held Aug. 24-25. On Oct. 17, four Leagues will meet in Hope Church.

Grace Church, Mt. Carmel, Pa., Dr. Morgan A. Peters, pastor, has set itself anew to the task, following a quiet and uneventful summer. Harvest Home services were conducted Sept. 15 with elaborate decorations appropriate to the occasion, and special music sung by the choir. On Sept. 8, Dr. Peters preached Harvest Home sermon in St. Michael's Church, near Hamburg, Pa., and in the evening of the same day in the Reformed Church, Numidia. Inspiring Rally Day services were held Sept. 29, with Lic. George W. Waidner as guest speaker. On Sept. 11, Dr. Peters was the speaker at a special function in First Church, East Mauch Chunk, which was his first charge. Under his ministration the present building was erected. Mrs. Peters was a former parishioner, thus making the visit an especially happy one. On Oct. 20, the pastor will speak at Centennial celebration of St. John's Church, Fogelsville. This is the edifice in which he was confirmed by the late Rev. Alfred J. Herman and it also registers the birth year of his mother.

The new President of Franklin and Marshall College, Dr. John A. Schaeffer, is already making his influence felt in the religious life of the campus community. He was received into the membership of St. Peter's Church by transfer, and, since arriving in Lancaster early in August, has been regularly present to participate in its services. The young people's department of the Church held its fall student rally on Sept. 22 and Dr. Schaeffer, speaking out of his own experience and observations, gave a most effective testimony to the value of the Church to the community and in the life of individuals. It was felt by those who share responsibility for the religious leadership of the community that Dr. Schaeffer's address and his general attitude have given a very desirable impetus to this phase of campus life. In taking this stand Dr. Schaeffer is carrying on a fine family tradition, the name of his father, the late Dr. Nathan C. Schaeffer, being the first on the list of charter members of St. Peter's Church, and until his death the elder Dr. Schaeffer was one of the moving spirits in the life of that congregation.

Our old friend, Dr. Irvin W. Hendricks, pastor of Zion Church, Chambersburg, Pa., recently announced to his consistory his intention to retire from the active pastorate. Dr. Hendricks becomes 70 years old on Dec. 29, next, and he suggests the date for his retirement as June 30, 1936, thus giving sufficient time for the selection of a suitable successor. In a characteristically beautiful letter to the consistory, Dr. Hendricks says: "To retire from the exacting work of the pastorate is an adventure; years of accustomed responsibilities and regular appointments give way to unemployment which is a harder experience than work. Then, too, the non-earning period is likely to bring its hardships, inasmuch as the Reformed Church provides but a pittance of a pension. Yet I prefer to yield to the inevitable while I still have a spring in my walk and before I develop a tremor in my voice. However, my chief

reason is, I feel that the future welfare of the congregation would be benefited by the service of a younger man at this time." Sept. 29 was Rally Day in Zion Church. The address was given by Prof. J. G. Allen of the Scotland Orphans' School; Holy Communion, Oct. 6, and Harvest Home, Oct. 13.

Sept. 29 to Oct. 6 mark the special services commemorating the 10th anniversary of the dedication of Grace Church, Shippensburg, Rev. C. Eugene Blum, pastor. At the Rally Day services on Sept. 29, the pageant, "The Church and Her Children", was given and Prof. George E. Mark made the address. In the evening an excellent service of music was given. Monday, Sept. 30, was Community Night, and the pastors and representatives of all the local congregations brought greetings under the leadership of W. A. Graham, president of the Shippensburg Ministerium. The address of the evening was made by Dr. Paul S. Leinbach of the "Messenger". Wednesday, Oct. 2, was Church Night, with greetings by Dr. Joseph H. Apple, president of Potomac Synod, and Rev. H. M. Light, president of Mercersburg

The pastor and people of St. Paul's Church, of Whitemarsh, at Ft. Washington, Pa., invite as many pastors and members of our denomination as possible to avail themselves of the opportunity of joining in the celebration of the 225th anniversary of the founding of the Reformed Church in the U. S. and of St. Paul's congregation which will be fittingly observed during the week of Oct. 13-20. A beautiful brochure containing the historical sketch of the beginnings of the Church in Whitemarsh, and a number of illustrations, bound in the Church colors, will be available during anniversary week. Come and share in this historical event.



The Union Church of Whitemarsh and Rev. Ralph L. Holland, pastor of historic St. Paul's Church of Whitemarsh, Fort Washington, Pa.

1935—1936 CATALOGUE

has been issued and distributed to Pastors and Superintendents during September. If any Pastor or Superintendent did not receive his copy, kindly drop us a line. We are anxious to serve you.

Board of Christian Education
of the Evangelical and
Reformed Church
(The Heidelberg Press)
1505 Race St., Philadelphia, Pa.

Classis, with an address by President George W. Richards of the General Synod. Congregation and Home-Coming Night was observed Oct. 4 with former ministers and new members received during 1935 as special guests. A fellowship supper was followed by a special program. The Holy Communion was celebrated Oct. 6 with sermon by the pastor. The well attended services proved both helpful and interesting to pastor and people.

The evening of Oct. 2 marked a happy occasion in the old First Church, Easton, Pa., when several hundred friends gathered in the banquet hall to pay tribute to the beloved Superintendent of the Church School, Mr. Chas. K. Weaver, familiarly known to all as "Uncle Charlie", in recognition of 25 years of service. After a sumptuous repast, Mr. Milton S. Lippincott, Asst. Supt., announced a musical program, and then introduced Mr. Donald Laubach, Asst. Supt., as toastmaster. Toasts were responded to by Dr. Paul S. Leinbach, former pastor, under whose pastorate Mr. Weaver entered upon his ministry of exceptional helpfulness in the Church School, Prof. Chas. H. Rominger, former supply pastor, Rev. Geo. A. Creitz, present pastor, and Elder Floyd R. Lear, who, after an eloquent tribute, presented Mr. Weaver with a beautiful scroll expressive of the high regard and deep affection in which Mr. Weaver is held. Hundreds have felt the touch of his kindly spirit and his merry heart, and his great influence for good on the young people of the community has been a benediction. Mr. Weaver responded in characteristic fashion. Other guests of honor were Rev. Dr. and Mrs. Chas. E. Creitz of Reading, parents of the pastor, and the local pastors and Church School Superintendents, with their wives. Letters were read from Dr. and Mrs. E. F. Evemeyer and Dr. and Mrs. J. N. LeVan. All in all it was a memorable occasion which was an inspiration to all who participated. On Oct. 6, Rally Day and Loyalty Sunday was observed.

The 25th anniversary of the ministry of Dr. J. L. Barnhart, Baltimore, Md., was observed in Messiah Church, Sunday morning, Sept. 29, in conjunction with harvest festival. Dr. C. A. Hauser of the Board of Christian Education, Philadelphia, a son of the late Rev. J. Conrad Hauser, pastor of Immanuel Church, Baltimore, from 1872 to 1900, and seminary classmate of the pastor, preached an interesting and edifying sermon on the work of the ministry. Dr. L. E. Coblentz, who participated in the installation service of Dr. Barnhart 25 years ago, offered prayer. The choir sang inspiring anthems. The decorations were elaborate and artistic, with "25" in silver in a prominent place, and the Church was filled with worshippers. A banquet in honor of the pastor and his wife was held Monday evening, Sept. 30, when it was difficult to find room for all who came. Mr. Oscar G. Kobsa was chairman of the committee of arrangements; Elder R. E. Zimmerman led in prayer. The toastmaster, Mr. W. A. Ecker, presented the following speakers: Dr. L. E. Coblentz, Dr. E. L.

Watson, Rev. Paul G. Gabler, Chaplain Paul B. Rupp and Prof. Wm. R. Barnhart. Humor and serious thoughts were intermingled. Dr. Watson, president of Baltimore Federations of Churches, brought greetings from the Ministerial Union of Baltimore and vicinity, of which the pastor was once president. Mr. C. E. Burns was spokesman when a sterling silver vase was presented to Dr. Barnhart and a bouquet of 25 roses to Mrs. Barnhart. After responses from the pastor and his wife, prayer was offered and the benediction pronounced by Rev. J. R. Bergey. This enjoyable silver jubilee brought blessings to both people and pastor.

Trans-Atlantic Echoes

By Herbert W. Horwill

London, England.—A normal feature of the British radio system is the broadcasting of a religious service, including a short sermon, every Sunday evening from 8 to 8.45. Listeners in have a considerable choice, for there are usually different services on the two London wave-lengths, while the provincial centres make their own arrangements. All the leading Protestant Churches are represented, nor can the Roman Catholics complain of being overlooked.

These services, it seems, are a boon not only to lay folk but to the clergy. An anonymous "parson" writes to the "Radio Times" to express his gratitude for the opportunity of hearing sermons other than his own. Formerly he seldom had this profitable experience save in his vacations. Now, he tells us, at the end of a strenuous day, tired of hearing his own voice and weary in mind and body because of nervous and mental output, he is glad to go to a Church where the pew is an armchair and everything is done miles away from where he sits.

He believes, too, that these broadcast services are doing much to raise the standard of preaching throughout the country. They have done more than anything else to expose the insincerity of purple patches in sermons and addresses. "Millions of reasonably critical ears," he says, "have made preachers before the microphone clearer in their thinking and in their speech, and that should mean a very great deal to those of us who will never broadcast in any other way than the one we now use."

An Archbishop on the Crisis.—On the Sunday before the meeting of the League Council, the British Broadcasting Corporation placed its listeners under an additional obligation. It invited the Archbishop of York to speak on the Christian's duty in the present international crisis, and it cancelled its advertised musical program between 10 and 10.30 p. m. to make room for his address. Dr. Temple made admirable use of his opportunity. He spoke as one impressed with the gravity of the situation, without any rhetorical flourishes or any attempt to make debating points. He first reminded us that professing Christians in Europe were numerous and influential enough to secure that their governments used only pacific means for the settlement of disputes. Why, then, had this not been secured? One reason was that the Christian conscience was not yet as sensitive as it must become on this subject. Another was that, while upholding the full deity of Jesus Christ, Christians did not go on to uphold what was inseparably bound up with this—His absolute authority over all parts of life.

The archbishop then dealt specifically with the question confronting the League Council, and called attention to those principles of Christianity which especially needed to be applied in this case. He concluded by asking his unseen hearers to join him in a comprehensive and appropriate prayer. Although this broadcast was one of the most important and significant events of the day on which it was given,

Monday's "Daily Mail" ignored it entirely, but gave prominence to an extract from an article in a diocesan magazine in which the Bishop of Gloucester had taken an unfriendly attitude toward the League.

Notes and News.—Some sixty-two missionaries went out from St. Paul's, Portman Square, during the late Dr. Stuart Holden's twenty-nine years' ministry there. There has been started a memorial scheme for raising a large capital fund, the interest of which will be applied to assisting the work of these missionaries. . . . Owing to numerous requests from all parts of the world, a leading firm of London booksellers is starting a Religious Book of the Month Club. . . . A committee has completed an inventory of the objects, dating before 1800, in every parish Church in the diocese of Winchester. It includes monuments, stained glass, rood-screens, brasses, Church plate, wall paintings, etc. . . . The Bishop of Exeter is trying the experiment of open-air services in the gardens of his palace. He will especially welcome mothers with babies and young children. The children can play about while the mother's eye can watch them without diminishing her devotion, and if the babies cry no one will be annoyed.

A service was held in St. Paul's Cathedral for the benefit of persons attending the International Games for the Deaf. About 700 deaf and dumb people were present, representing sixteen nationalities. Lessons and prayers were read and a sermon preached in the international signs alphabet. . . . The magistrates at Clacton-on-Sea, a popular East Coast resort, have refused Sunday concert licenses to the pier theatre because the manager would not exclude jazz music and patter from his program.

Obiter Dicta.—Though the Churches were empty today, says Dr. James Reid, it would be our duty to keep them open for the people who will want them tomorrow. We are trustees for the means by which God meets men and for the message that will draw them to Him. . . . The Rev. Leslie D. Weatherhead defines faith as the projection of the mind from what it can definitely prove towards that which is intuitively discerned. . . .

No preacher, says the Rev. W. C. Jackson, can leave at the same time the impression that he is clever and that the Lord is mighty to save. . . . If ever at an Oxford Group meeting, remarks Canon Streeter, the language used by a speaker falls below the highest level of literary taste, I console myself with the reflection that, if conversational Greek was good enough for the apostles, conversational English should be good enough for me. . . . There is no sure ground, declares Canon J. K. Mozley, for the view that those who share neither the faith nor the experience of the saints are most likely to give a true account of the origin of that faith and experience. And if they are wrong as to its origin they will be wrong as to its goal.

New Books in England.—In "A New Highway Towards Christian Reality" (Allen) the Rev. T. Wigley, a Congregational minister, attempts a restatement of Christian theology in terms of modern thought. . . . "Hume's Dialogues Concerning Natural Religion" (Oxford Press), edited by Prof. N. Kemp Smith, of Edinburgh University, provides not only an authoritative text but a critical commentary. . . . In "The World and God" (S.P.C.K.) Dr. Hubert S. Box discusses the issues involved in the philosophies of Aristotle and Aquinas. . . . In "The Best World Possible" (Allen) the Rev. A. Day seeks to reconcile the facts of evil with faith in an all-wise God. . . . "Sons of God" (S.P.C.K.), by Canon W. E. Lutyens, is a devotional commentary on the Fourth Gospel. . . .

"The Doctrine of the Sufis" (Cambridge Press) is a translation from the Arabic by Arthur Arberry, assistant keeper of Oriental books and manuscripts in the India Office. . . . "Popular Hinduism" (Cambridge

Press), by L. S. S. O'Malley, late of the Indian Civil Service, traces the differences in the spiritual conceptions of Hinduism characteristic of the cultured and the lower classes. . . . "John Stuart Holden: A Book of Remembrance" (Hodder) includes a biographical sketch of this distinguished preacher together with fifteen of his sermons. . . . Heinemann announces "The Life of Charles Gore," by G. L. Prestige. . . . In "William Cowper and the Eighteenth Century" (Nicholson) Gilbert Thomas refutes popular misconceptions as to the influence of the Evangelical revival on the mind of the poet. . . . "Religion and Learning" (Cambridge Press), by O. M. Griffiths, is a study in English Presbyterian thought from 1662 to the foundation of the Unitarian movement.

BETHANY ORPHANS' HOME. WOMELSDORF, PA.

Rev. Henry E. Gebhard, Supt.

The Bethany Choir presented a program with motion pictures in our Myerstown Church, Rev. David Lockart, pastor, on Sunday evening, Sept. 29, and in St. John's Church, Orwigsburg, on Thursday, Oct. 3. Harvest Home services were held at Bethany on Sunday, Sept. 29. The Church was tastefully decorated.

The band has begun their fall practice in Knerr Auditorium. The location for practice has been changed so as to use the old band-room for a store-room.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

For some time we have been preparing for the coming winter. Much of that preparation consisted in storing fruits and vegetables to feed the family. Very many people have taken part in that work and are now participating by donating canned goods. We have just filled our coal bin which holds over 100 tons. We hope soon, as in former years, to have the farmers in the potato growing districts, again fill our potato bin which now holds 150 bushels.

We have also been preparing our buildings for the winter. Some of the timbers on our outdoor fire escapes of the old building had rotted and had to be replaced. They are now being painted. Both buildings are being carefully examined and wherever caulking is necessary that is done, and wherever any of the exterior wood work is not sufficiently protected it is being painted. Our driveway leading to the north entrance of the new building is well worn and there is danger that water may seep through and result in freezing up. A top dressing is being put on so as to assure its safety. All those things are necessary for the proper care of our plant. When this work will be completed we will be ready for the snow to fly.

CHURCH CENTENARY

Heidelberg Church, Schwenkville, Rev. Scott Brenner, pastor, will celebrate its centenary during the month of October. It was on Oct. 1, 1835, that the cornerstone of Jerusalem Church was laid. It was a union Church, Lutheran and Reformed, and it was not until the late 1880's that the two congregations separated and "The High German Reformed Congregation" built the new Church in the town of Schwenkville, and named it "Heidelberg."

The parish had as its first pastor the Rev. H. S. Basler (Henry S. Bassler), one of the faithful Fathers of the Reformed Faith. There followed him in the Schwenkville pastorate the Revs. Jacob W. Hagen, Andrew Hoffman, Robert A. VanCourt, S. M. K. Huber, W. B. Werner, R. S. Snyder, D. K. Laudenslager and the present pastor, the Rev. Scott Brenner. In the ministry of such men as Father Basler, Father Huber, and Father Werner the Schwenkville parish was blessed with the oversight of good shepherds who were in no sense hirelings, but men who gave life's best for the sake of the sheep. In order that the memory of their labors may not be dim-

med with the passing of the years, the Church will unveil, during the centennial celebration, a bronze tablet bearing the names of the nine pastors who have served the parish and marking the duration of each pastorate.

Heidelberg Church has been richly blessed. It has been blessed in receiving and in giving. It has sent forth into the ministry of the Gospel six of its sons. From the life of this parish there has passed into the labor of the Kingdom the Rev. Edward S. Bromer, D.D., Professor of Practical Theology in the Theological Seminary, and the Revs. James A. Hunsicker, John D. Hunsicker, Albert S. Bromer, Frank S. Bromer and Stanley J. Richards.

Oct. 6 was Historical Sunday and the Rev. Edward S. Bromer, D.D., was the guest preacher. The Rev. George W. Richards, D.D., LL.D., President of the Church and of the Theological Seminary, will be the preacher on Re-Consecration Sunday, Oct. 13. The Rev. R. S. Snyder, a former pastor, will be the guest preacher on Fellowship Sunday, Oct. 20. The celebration will be brought to a fitting conclusion on Oct. 27 with a Centennial Eucharistic Service, and the people lifting up their hearts unto Almighty God "for the holy fellowship of patriarchs and prophets, apostles and martyrs, and the whole glorious company of the redeemed of all ages, who have died in the Lord, and now live with Him for evermore."

GENERAL SYNOD NOTES

Rev. J. Rauch Stein, D.D., Stated Clerk

The Time and Place for the Meetings of our Synods in 1936 have been fixed as follows:

THE PITTSBURGH SYNOD—May 11—in Zion Reformed Church, Greenville, Pa.

THE EASTERN SYNOD—May 18—in First Reformed Church, Philadelphia, Pa.

THE GENERAL SYNOD OF THE EVANGELICAL AND REFORMED CHURCH—June 10—in St. John's Reformed Church, Ft. Wayne, Ind.

THE OHIO SYNOD—June 23—at Heidelberg University, Tiffin, Ohio.

THE SYNOD OF THE POTOMAC—June 29—at Hood College, Frederick, Md.

THE SYNOD OF THE NORTHWEST—September 8—(place not yet named).

THE SYNOD OF THE MID-WEST—October 12—in the Burnside Hungarian Reformed Church, Chicago, Ill.

The Classes of the Eastern Synod will meet in Annual Session for the year 1936 as follows:

JANUARY 23—Philadelphia—Philadelphia, Pa. (Tabor Church).

FEBRUARY 3—Tohickon—Perkasie, Pa. (St. Stephen's).

Goshenhoppen—Boyertown, Pa. (Good Shepherd).

FEBRUARY 4—Lancaster—Ephrata, Pa. (Bethany).

Lehigh—Allentown, Pa. (St. James).

FEBRUARY 6—West Susquehanna—Mifflinburg, Pa. (St. John's).

FEBRUARY 10—East Pennsylvania—Bethlehem, Pa. (St. Paul's).

Lebanon—Avon, Pa. (Grace).

FEBRUARY 18—Schuylkill—Cressona, Pa. (St. Mark's).

FEBRUARY—German Philadelphia—Philadelphia, Pa. (Bethany).

MARCH 23—Wyoming—Strawberry Ridge, Pa. (Trinity).

APRIL 27—Reading—Reading, Pa. (Calvary).

The customary Statements with reference to the Contingent Fund of the General Synod were sent out at the opening of the present calendar year to each of the Classes of the Reformed Church. In order to give the greatest possible freedom for securing the largest possible sums on the apportionments allotted to the Boards of the Church no follow-up statements were sent until

September 1. In order that the financial obligations of the General Synod for the current year may be promptly met it is now however important that each Classis make special effort to secure and remit to Treasurer Warner all balances payable on the Contingent Fund Apportionment for the year ending December 31st. This service, on the part of the officers of each Classis, will merit the universal approval of the Church and prevent the making of undesirable loans.

SOME THINGS THE YOUNG PEOPLE OF THE CHURCH CAN DO

The Young People's League of Schwenkville is about to enter upon its 5th year. The League has a membership of some 50 faithful youths, most of whom are members of Heidelberg Church. It is not, however, a sectarian group, and all the Churches of the community are represented in its membership. Each month the Young People's League engages in the study of some social problem, it may be of a political, economical, religious or educational nature. This study is carefully supervised and the findings thereof presented to the League by means of papers, addresses, or carefully directed discussions. In like manner, each month the League sponsors a get-together for the purpose of fellowship, entertainment, and all that enriches the social life of youth. But the chief glory of the League is its service projects. It has ever been mindful of Him who "came not to be ministered unto, but to minister." During the past four years the Young People's League has in the name of the Church of Christ made a great contribution to the welfare of the community. In evaluating its service you must keep in mind that the Young People of the League live in a rural community far removed from public libraries, art galleries, community centers and the like.

Here are a few of the things that young people of the Church can do: (1) Each year the League presents to the community an Easter Pageant. Many weeks are spent in preparation for it and it never fails to be a thing of beauty and artistry.

(2) The League sponsors an annual Art Show. The people of the community display whatever of fine art they have created or possess. The school children and the artists of this entire region have become interested in the Art Show and all exhibit their handiwork. All manner of hand-craft, wood work, and fine painting is displayed. There is scarcely a home in many miles that does not make some contribution. At the last show an original of Peter Paul Rubens looked down upon some 300 local productions.

(3) The League in its effort to make the community thoroughly art conscious was instrumental in opening a local art school under the direction of a celebrated artist who once studied and painted in the great art centers of Europe. This school is now financed and supervised by the State. There are 42 students receiving instruction in this school at the present time.

(4) The League in its study of good literature came to the conclusion that the only library of the community, a restaurant-drug-store-five-foot-shelf-to-rent, was not only inadequate but detrimental. Consequently, a year ago, the League opened the "Community Library." This library consists of carefully selected books calculated to administer the best in literature to all classes and conditions of men. Although this library is open only one afternoon and evening each week its records show that during the past year it has been lending at the rate of 100 books a week.

(5) The League has made prolonged and careful study of war, its cause, its consequences, and its cure. A number of the members have pledged themselves to never bear arms, and others have written their Congressmen in behalf of peace legislation.

Scott Brenner.

Heidelberg Church,
Schwenkville, Pa.



Dr. John M. G. Darms, Secretary

"I was much impressed with the suggestive material for October, 1935, emphasizing 'Home Missions.' Programs of this character are educational and informative and should assist in enlisting the men of our Church for more intensive work with men among men and for the extension of God's Kingdom." From a letter received from President Fretz. To prove his faith and abiding interest in the League, he enclosed his monthly check for \$10 in support of the good work our League is doing along all lines of Christian fellowship and activity.

The Synod of the Northwest at its recent meeting at Sheboygan, Wis., expressed its pleasure at the growth of the League and recommended that a chapter be formed in every congregation. Out West the League will meet the Evangelical Brotherhood and the twain shall soon be "forever" ONE. We do appreciate this tribute and fine encouragement of our growing work.

"I wish the laymen of this Classis would take on greater responsibilities," said a layman at a recent meeting of one of our Classes. In this he has voiced the desire, not only of pastors and Church leaders, but of countless laymen, who are perfectly willing to accept duties, when intelligently and lovingly assigned. The Church could do nothing better than to MAKE THE LAYMEN PARTNERS in our important and helpful kingdom enterprise. They will accept service, if judiciously assigned.

CHRISTIAN LAYMEN RETREATS are showing big gain in popularity in several Christian communions. During the past decade this movement to spend a few days in spiritual fellowship in out-of-the-way places and center one's thoughts upon such questions as: "What Christ means to me," is growing apace. The Episcopal Diocese of Pennsylvania has arranged for such a retreat to be held at Old Mill Farm, near Willow Grove, beginning Oct. 11. Benjamin Ludlow, Esq., a prominent Episcopal layman, will preside and the very Rev. Edward L. Henderson, dean of St. Albans, England, and Dr. Wm. Sturgis, of Bernardsville, N. J., will be special speakers. Our own Church held its first successful Men's Retreat at Camp Mensch Mill Aug. 24-25, under the direction of the Rev. Chas. F. Freeman of Doylestown, Pa., with an attendance of over 200 men. Surely these ARE signs of freshened spirit and life among Christian men.

Dr. E. G. Homrighausen of Indianapolis, Ind., one of our progressive thinkers and pastors, states the need for a chapter of the League in his Church most strikingly in these words: "We need a place to assimilate the newcomers. We also need a men's group to give them a sense of social strength and stimulus. We also need it for education in real things pertaining to the Kingdom, and as a training place for expression in Christian faith and practice. And we certainly need it as a group to which I might appeal for calling and for new membership enlistments."

In Africa men are at war and more precious lives are being destroyed. Let us, as CHRISTIAN MEN OF AMERICA, be AT WORK saving and building lives and enlisting them in real WORLD SERVICE.

Send to the office for material—sent gratis—and GET YOUR CHAPTER UNDER WAY THIS MONTH. (YOUR charter is waiting to be sent.)

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

FOUR HUNDRED YEARS OF THE PRINTED ENGLISH BIBLE

Text, Matthew 24:35, "Heaven and earth shall pass away, but My words shall not pass away."

There have been persons who thought that the Bible was made in heaven and handed down to earth in its present form. Of course, in these enlightened days, there is no one who has this conception of the origin of the Bible. But there are still too many who are not familiar with the way in which we got our Bible, nor with the hardships and persecutions which those had to suffer who made it possible for us to have and read the Bible in our own language.

As you know, the books of the Old Testament were originally written in the Hebrew language, in which form comparatively few are able to read it. The books of the New Testament were originally written in the Greek language, which only educated scholars are able to read and understand. Until four hundred years ago there were but few people who could read the Bible, and the leaders of the Church at that time thought that the Bible should be kept from the common people.

A Greek translation of the Old Testament was made in the first half of the third century before Christ, which was a great help to the understanding of the Old Testament to those who knew the Greek but not the Hebrew language. This translation was made in Alexandria, in Egypt, by seventy or seventy-two great scholars, for which reason it was called the Septuagint.

In the fourth century after Christ, the Vulgate translation was made by Jerome. It is a Latin version of the Scriptures, and the only version which the Roman Catholic Church admits to be authentic. An English translation made from the Vulgate is called the Douay Bible.

In the ninth century, translations of portions of the Bible were made into Anglo-Saxon, which was then the language of the people of England. During the next five hundred years great changes took place in England, the language itself being changed from Anglo-Saxon to English.

The first great effort of giving the Bible to the people in the English language was made by John Wycliffe, who was born about 1320. He said, "The Sacred Scriptures are the property of the people, and one which no one should be allowed to wrest from them. * * * Christ and His apostles converted the world by making known the Scriptures to men in a form familiar to them, * * * and I pray with all my heart that through doing the things contained in this book we may all together come to the everlasting life."

He was persecuted for his effort to bring the Bible to the common people, "making it," as one of the chronicles angrily complains, "common and more open to laymen and to women than it was wont to be to clerks well learned and of good understanding, so that the pearl of the Gospel is trodden under foot by swine."

Wycliffe translated about half of the Old Testament and the whole New Testament into the English of his day, which it would be difficult for most persons in our day to read and understand. Since printing was then not yet invented, the copies of Wycliffe's Bible had to be written by

hand, which was a tedious work, and not many copies were produced.

Wycliffe was put on trial for his attitude toward the Church, but especially for his translation of the Bible into the language of the people. He himself had expected that a violent death should have finished his course, but just as his enemies were preparing to strike the fatal blow, God took him unto Himself. On the 28th of December, 1384, while he was officiating at mass in his own Church, he was stricken with paralysis, from the effects of which he died on New Year's eve. He was buried at Lutteroth; but by a decree of the council of Constance, May 4, 1415, his remains were dug up and burned, and the ashes were flung into the little river Swift, which bore them into the Severn, and they were finally carried into the ocean, becoming, as someone has said, "an emblem of his doctrine, which is now dispersed over all the world."

But even as I write this sermon today, October 4th, the world is beginning to celebrate an event which has world-wide significance, the Four Hundredth Anniversary of the English Version of the Bible translated by Miles Coverdale. It came from the press October 4, 1535, and was epoch-making in its influence upon England and her colonies. A national celebration of this anniversary will be carried on in our country from October 4 to December 8, of this year, in which all Churches and Sunday Schools are asked to participate.

A number of editions of translations of portions of the Bible, and afterwards of the whole New Testament and then practically the whole Bible, were published by William Tyndale from 1524 to 1534, prior to the publishing of the Whole Bible by Miles Coverdale in 1535. Tyndale did his work under great difficulty, being driven from place to place, and was finally executed on the sixth of October, 1536, one year after Coverdale's Bible was published. The work of William Tyndale deserves more extended consideration than we can give it here. Dr. B. F. Westcott says that to Tyndale "it has been allowed more than to any other man to give its characteristic shape to the English Bible."

But in connection with this celebration of the four hundredth anniversary of the publication of the English Bible by Miles Coverdale, we want to say a few words about him and his work. He was born of Yorkshire parents about 1488, the exact

date being unknown. He studied philosophy and theology at Cambridge. He was ordained at Norwich in 1514, when twenty-seven years old, and entered the convent of Austin friars at Cambridge. Soon afterwards he left the convent and began to preach against confession and the worship of images.

He spent most of his time from 1528 to 1534 abroad, engaging in the translation of the Bible into the English of his day, which he completed in 1535. The volume is dedicated to the king of England, where Convocation at Cranmer's instance had, in December, 1534, petitioned for an authorized English version of the Scriptures. It was the first complete Bible to be printed in English, which makes the celebration of the Four Hundredth Anniversary of its publication so significant.

As a work of scholarship it does not rank particularly high, but it has considerable literary merit, many of its phrases being retained in the King James', or Authorized Version. Coverdale himself says that it had been translated from the German and the Latin, while Tyndale's translations were based upon the original Hebrew and Greek with consultation of the Vulgate. Coverdale also mentions that he used five interpreters in helping him to make his translations. They are supposed to have been the Vulgate, the Latin version of Pagminus, Luther's translation, the Zurich version, and Tyndale's Pentateuch and New Testament.

Coverdale was also employed by Cromwell to assist in the production of the Great Bible of 1539, which was ordered to be placed in all English Churches. Coverdale was one of the most effective preachers of the time. A sermon by him at St. Paul's, in London, on the second Sunday in Lent, 1549, was immediately followed by the pulling down of "the sacrament at the high altar." He was much in demand to preach funeral sermons. It was probably his gift or oratory which led to his appointment in 1551 as bishop of Exeter, but he was removed from the position when Mary became queen.

He was called before the privy council and required to find sureties, and was afterwards permitted to leave for Denmark, in 1555. Later he preached to the English refugees at Wesel. He was at Geneva, in Switzerland, in December, 1558, where he is said to have participated in the preparation of the Geneva version of the Bible.

In 1559 he returned to England and resumed his preaching at St. Paul's and elsewhere. It is thought that perhaps the vigorous Protestantism of the West in Elizabeth's reign was partly due to his persuasive powers. He died in February, 1568, almost eighty years old. He deserves much credit for his contribution of the English Bible to his generation, and his influence still continues.

MOTE AND BEAM MODERNIZED

General Hugh S. Johnson, who is directing New York's Federal relief program, lunched the other day with a man who complained about his brother's extravagance.

"His latest extravagance is horses," the man said. "He bought a team of coach horses last week for \$6,000."

"What did you pay," said General Johnson, "for that magnificent red touring car you drove here in?"

"Why—er—\$12,000."

"My boy," said the general, "don't criticise the team in your brother's eye till you have cast the motor out of your own."—Evening Bulletin.

FOOD FACTS

Did You Know That:

- Cheese remains an outstanding substitute for meat at present prices.
- A patent has been issued for a silver threaded linen filter to be used in household coffee urns to withhold the caffeine.
- The size or the amount of egg in a dozen is as important as the number of eggs.
- Consumers are urged to distinguish carefully between a No. 2 and a No. 303 can in buying canned goods. They closely resemble each other but the latter holds 3 ounces less.

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Children's Corner

By Alliene DeChant Seltzer

Our Ladies' Aid is the surprisingest group of women ever! I had a birthday not long ago, and it was on Wednesday—the day the Aid gives to Calvary—making soup and pies in the morning, for “buying” folks; and quilting all afternoon. ‘Long ‘bout three-thirty, several of the ladies disappeared, and sooner than you’d imagine, they came back, and something big was handed to me, and everybody shouted, “Happy Birthday!” That “something big” was a cake with “Happy Birthday—Ladies’ Aid” on it in green and gold icing. There was an iced drink too, and two kinds of fudge! But that wasn’t all, for the president then put a box in my arms, and inside it was a . . . a QUILT! Nor was it an ordinary quilt, for it has 340 names written on it in Turkey red—names of Calvary families and their friends and loved ones. Twenty big squares are on it,—five the long way, and four, the short, separated by a beauteous “S” design, with a “Double S” for the border. And on each square are 17 names—one in the “hub” and the others in the 16 spokes. Oh! But it’s a beauty, nor are my home missionary husband and I saving it—we’re using it right away! So here’s to grandmothers, mothers, aunts and big sisters, everywhere, who not only work hard for the Church, but like to plan precious surprises for their pastor’s wife!

Visitor in Washington: “Who is that very impressive looking man who is scattering money so freely?”

Citizen: “It all depends on your point of view, whether you say he is engaged in a campaign of education or is just a plain lobbyist.”

Puzzle Box

ANSWER TO—PARAGRAPH WITH
TANGLED WORDS No. 4.

“And still they gazed, and still the wonder grew,
That one small head should carry all he knew.”

CURTAIL THESE WORDS. No. 55

1. The gloves were —, and were lying on the (2 off) —, where— had dropped them.
2. They used a — to — the flow of water. That they — with opposition did not surprise —.
3. He indulged in a lot of —; said he was an (2 off) — and destroyed the — hill in — instant.
4. He broke the —; hurt his (2 off) — and cried (2 off) “—, what a smart boy am I.”
5. The — exploded, he — the fire bell and — out of the house.
6. We heard the child — over the loss of the — little purse — gave her.
7. She — to be kind but they called her —, and told (2 off) — what she had done. —A. M. S.

The man who had made a huge fortune was speaking a few words to a number of students at a business class. Of course, the main theme of the address was himself.

“All my success in life, all my tremendous financial prestige,” he said proudly, “I owe to one thing alone—pluck, pluck, pluck!”

He made an impressive pause here, but the effect was ruined by one student, who asked impressively:

“Yes, sir; but how are we to find the right people to pluck?”

Home Education

“The Child's First School is the Family”
—Froebel

A LITTLE PATIENCE

Mary Starck Kerr

“Now I must be careful or there will be trouble,” said Mrs. Sanders to herself, as she stopped her car to let her sister out. It was a one-door car, and Sterling, who was in the front seat, had to get out of the car to let his Aunt Katherine out. Besides that, three-year-old Gordon was in the back seat with his Aunt Katherine and of course he wanted to get out, too, because this was the home of another aunt, and he loved to visit here. But Mother had little time to spare today. However, she, too, alighted from the car, and went into the house with the children.

After they had exchanged greetings and talked for a few minutes, she called each child by name, saying, “Are you ready?” Sterling responded at once, but little Gordon was absorbed in looking into the dining room and kitchen, so Mrs. Sanders went out to the car. She assisted Sterling to a place on the back seat, and then talked with a guest who had remained in the car.

In the meantime, little Gordon had satisfied himself with his inspection of the dining room and kitchen and had transferred his observations to the living room, where he leaned on the leather seat of the davenport, very happy in his freedom.

Then Mrs. Sanders came to the door, and called, “Come, Gordon, we are going now.” Instantly he responded, running to her, and willingly going out to the car.

“Wasn’t that fine?” said her sister in an undertone. “Wasn’t that worth waiting a few minutes for?”

“Yes, it took just a little patience; if I had not used that, there would have been a struggle, while this way I had willing cooperation. It was much easier for both of us.”

Speaking of the incident afterward, to a friend, the guest said, “I think a little patience would help many other parents in solving their problems. That first call was so worded that there was no opportunity for disobedience. That short wait was time well spent. Just a few minutes will so often make the difference between open rebellion and willingness, and while

DO YOUR BEST

By Grenville Kleiser

Stop complaining,
Nothing gaining,
Find your job
And go to work;
Make an effort,
Though it hurt,
Buckle to it,
Do not shirk.

Be a worker,
Not a shirker,
Do your best
With what you know;
Stop your sighing,
Keep on trying,
Strive for fitness,
Not for show.

Do not hurry,
Stop your worry,
There is something
Good for you;
Men believing
Are achieving;
Know that you
Can win out too!

it seems hard sometimes to give the children this little time of freedom, it saves so much wear and tear on the nerves and dispositions of both mothers and children that it is certainly worth while.”

“Yes,” said her friend, “and think of the good effect upon the characters of the children as well as the parents. Both are growing better-natured and more co-operative. As parents become less aggressive and autocratic in their methods, children become more thoughtful and considerate of them and, also, better able to adjust themselves to changing conditions. And how much that means!”

“In this day of complex relationships and responsibilities in which social welfare is of such vital concern, the kindergarten provides a very practical means for the development of the child in accordance with our scheme of approved educational procedure and merits public confidence and support.”—Spright Dowell, President, Mercer University, Macon, Georgia.

The Family Altar

By Dr. George L. Roth

HELPS FOR THE WEEK OF OCT. 14-20

Golden Text: Hearken unto my voice, and I will be your God, and ye shall be my people. Jeremiah 7:23.

Memory Hymn: “A Mighty Fortress is Our God” (No. 606).

Theme: The Message of Jeremiah.

Monday: Jeremiah Reproves Israel
Jer. 7:1-11

We have become so accustomed to using mighty forces—Horsepowers—that it is easy to think that we are entire masters of all of life. Life is so organized that almost everyone “bosses” some other person. We reward those who work well for us. We punish those who “fall down” on the job. We are eager to discipline others—partly for the sheer joy of it and partly to keep our own places in society. At any rate, it is as easy for us as it was for Israel to look askance at any reproof from outside of the social order in which we live day by day.

Meditation: Am I not missing much when I neglect the discipline of the eternities? Why should I neglect putting myself voluntarily under the discipline of God?

Tuesday: Jeremiah Calls to Obedience
Jer. 7:21-26

It was once thought in Church circles that the great word in the New Testament was “believe.” Now we wonder whether the great word is not “do.” Not simply activity—but purposeful activity. Doing the work of God. Jesus did the works of Him that sent Him. We follow in His train. But if creeds are not the effective gestures to the Almighty neither is ritual. Jeremiah says obedience is God’s great desire. Do and know! Do and be! Obedience is the “organ of spiritual knowledge.” Obedience is the path of fellowship. Obedience is the road to achievement.

Prayer: O Father, I would obey moral laws. I would have a sense of fellowship through obedience to physical law. Keep me from sidestepping. Amen.

Wednesday: Obedience to God’s Voice
Ex. 19:1-6

The fact is that there is knowledge that is beyond proof of science and syllogism. Such truth religious people credit to religion: others talk about hunches or endocrine glands. Many modest people think it sounds egotistical to say that God talked to them and they listened. Fortunately it is not necessary to announce or boast that one is obedient to the voice of God. By their fruits ye shall know them.

Meditation: I like the vigor and forthrightness of the Old Testament. Evil is spoken of straitforwardly. That is the reason that good can be frankly announced.

Thursday: Obedience to the Gospel
Rom. 6:15-23

Making choices is often embarrassing. But choices must be made in life. Whether one lives in the United States or in Timbucto one is under the necessity of choosing whom or what one shall obey. Even if one sets up his own kingdom on an island one must still decide what or whom one will obey. Because we use certain phrases about freedom glibly we easily dodge the issue of obedience — whether of sin unto death, or of obedience unto righteousness.

Meditation: Strange, is it not — what peace and power surge in on me when I definitely set my course! "As for me and my house, we will serve the Lord."

Friday: Obedience to Christ
II Cor. 6:1-11

In obedience to Christ, Creed and conduct join. Here is John Oxenham writing

Crede

Not what, but WHOM I do believe,

That, in my darkest hour of need,

Hath comfort that no mortal creed

To mortal man may give;—

Not what, but WHOM!

For Christ is more than all the creeds,

And his full life of gentle deeds

Shall all the creeds outlive.

Not what I do believe, but WHOM!

WHO walks beside me in the gloom?

WHO shares the burden wearisome?

WHO all the dim way doth illumine

And bid me look beyond the tomb

The larger life to live?

Not what I do believe, but WHOM!

No what, but WHOM!

Saturday: Obedience Better than Sacrifice
I Sam. 15:17-23

Obedience is better than sacrifice. This was a great discovery in religion. It means that you cannot substitute a handshake with your neighbor for your duty of defending his good name. It means that a "top-of-the-morning" to God is not acceptable if you fail to follow God's attitudes the rest of the day. The phrase really should read "obedience rather than sacrifice." Sacrifice may be involved in obedience but obedience is what we start with. In fact, the obedient soul may not be conscious of sacrificing. The rest of the world sees the sacrifice; the obedient child of God likely does not feel that way about it.

Meditation: Imagine, if you can, Albert Schweitzer saying (with self-pity): "I sacrificed my music and my professorship. Now, O God, save my soul."

Sunday: A Call to Worship
Psalm 96:7-13

Labor is worship, says an old proverb. Labor is love, too, but pity that household where the laborers fail to say anything about love. And pity that people whose

work prevents it from saying the phrases of worship. After all, the family of man and the family of God subsist on the same things. Neither can subsist without love. This love must be vocal. It must take time for expression. The art of love-making must be learned. The words, the gestures, may be old; but they are new to every generation.

Meditation: The lover is sure that his love will grow because increasingly he will find something to praise "in ilka part of thee." The reason for and the joy in worship grow with every expression of worship.

THE THREE-FOLD LIFE

(Address at Chapel Service in Cedar Crest College by Betty Reese, President of the Y. W. C. A.)

No doubt each and everyone of us has had his own reasons for coming to college. For all of us, however, the main objective was to develop the whole of our individual personality. Feeling confident that a college education would do just that for us, we have allowed ourselves to slip into and stay in interests which we have had previously, rather than develop new ones along with the others.

Frequently we have heard of the three-fold life. Our "Y" triangle symbolizes a properly balanced life which would enable us to accomplish our aim—full personal development.

Professor Conklin, of Princeton and Woodward Laboratory, has said: "More and more science is recognizing the unity of the entire organism; structure and function, body and mind, are part of one living whole." Neglect of body then, taking that point first, is consequently neglect involving the other portions of our desired perfect life. Our whole personality participates in every physical, mental, or spiritual expression of our being, whether it be for better or for worse.

College would miss its purpose for us, however, if physical and athletic activities were allowed to exceed the intellectual and spiritual. Rather, our athletics should be a means to reach something higher. With its codes of fair play, courage, and sportsmanship, it should be a medium through which we may develop a more beautiful personality.

Recognizing the values of body development, then, it is possible for us to turn to intellectual training, which is generally the first concern. A liberal education should enable one to live as a human organism, as an intelligent citizen, and as

THE PASTOR THINKS

That the only one injured by an unforgiving spirit, is the unforgiving one.

—Now and Then

a spiritual personality, as well. Not merely gleaned the knowledge from books required for courses, the student who truly develops intellectually learns to have an understanding mind, one which masters the details of a language, and yet retains an appreciation for the literature of the same tongue. It is not enough to know the scientific facts which have been discovered; one must also appreciate their relationship to the world as it is about them. Not merely intellectual excellence, then, but rather an appreciation for the nobility of those with whom one comes in contact, both in books and life.

Reaching now the final point of our three-fold life—our spiritual development—we are confronted with a phase of life which is developed more or less on our own initiative. Physical development is taken care of by team work, athletic contests, etc., and our intellectual development is checked to a degree by our class work. Spiritually, however, it is our own responsibility. It will strengthen the rest of our program more than anything else, and yet it is generally the first to be forgotten. It is so much easier to sit downstairs and chatter than to come to the chapel service for a period of spiritual guidance, or to stay out just a few minutes later and miss a vesper service Sunday evening. Yet these are the services which will help mold all the other phases of one's life to a more harmonious unity.

Not for our own selfish purposes should we be conscious of our spiritual development, but rather for the strength which it will give us to help others along a way which we ourselves have found to be worth while. As Gwen Barclay puts it in "Followers":

"To follow Christ we do not have to be Prophets, martyrs, priests, or saints divine;

But if, in every heart, we try

To find the love of God, we qualify.

If we are earnest, loyal, true to His ideal

And follow in the way He leads,

If we are ready every day to give

Our lives for Him, and if we try to live

The way He lived, humble, kind to all,
Thinking more of others than of self;
Those are the ways by which we grow to be

True followers, O God, of Him and Thee."

The strength which one gains through this fellowship with God cannot be gained in any other way. Consequently, let all of us keep in mind the Triangle as we know it—Body, Mind, and Spirit—but also make it mean for each and everyone of us a truly well integrated fellowship between God, you, and me!

Stranger: "Are you taking summer boarders this year?"

Farmer: "Yep, we don't have to—but my wife likes to hear 'em talk that funny city dialect."

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eighteenth Sunday after Trinity.

Oct. 20, 1935

THE MESSAGE OF JEREMIAH

Jeremiah 7:1-11, 21-23

Golden Text: Hearken unto my voice, and I will be your God, and ye shall be my people. Jeremiah 7:23.

Lesson Outline: 1. The Man. 2. The Minister. 3. The Martyr.

In this lesson we are to consider the Message of Jeremiah. We have already had a glimpse of his message in our previous study, which dealt with his famous temple-sermon. The passages chosen for our present study are very similar to that stirring address. Here, too, we have a stern denunciation of flagrant sins of Judah and of their vain trust in religious

ceremonies, a call to repentance, and a promise of pardon.

These items form an important part of the message of Jeremiah. We may find them in all of his sermons. To the end of his long and troubled life this great preacher sought to save his people from their sin, and from the folly of their mock-religion. Neither the wrath of kings nor the fury of priests and people deterred him from proclaiming the bitter truth.

But all this does not exhaust his message, nor does it explain Jeremiah's peculiar greatness among the prophets whom God raised up in Israel. He was more than the stern and fearless critic of his people, the herald of doom in times that were evil and among a people blinded by sin. There were deeper notes than these in his sermons. Really to understand his

message, we must consider his whole ministry as recorded in the book that bears his name.

This book is the longest of the prophetic books in our Bible. Incidentally we may note that it is also the only one that gives an account of its origin. In chapter 36 we are told that "Jeremiah called Baruch, the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord which he had spoken unto him, upon a roll of a book" (36:4). But when this first book was read to King Jehoiakim, he cut it in pieces and burnt it in a brazier. Thereupon, Jeremiah, safely hidden from the wrath of the king, again dictated his sermons to his scribe Baruch, with the addition of "many like words" (36:32).

That roll marks the beginning of the present Book of Jeremiah. Later, many additions to it were made by the prophet and Baruch, and other scribes. As the book has come down to us, it may be divided into four unequal parts. The first 25 chapters contain prophetic sermons. Then, in chapter 26-45 we have, mostly, the memoirs of Baruch. The third section, chapters 46-51 consists of a group of oracles against foreign nations. They deal with the fate of the pagan world that surrounded Judah, and menaced its existence. The closing chapter, 52, is an historical appendix taken largely from Second Kings.

I. The Man. Greater, far, than the message of Jeremiah was the man himself, especially his personal relation to God. In many respects the prophet was a man very much like ourselves. He was tempted, as we are, and he sinned. He had his perplexities and doubts. And he was a man of many moods, tender and tearful, bitter and desperate. His sermons and addresses tell us all that, and more, about Jeremiah. Truly, he was a man of like passions with us; flesh of our flesh, and spirit of our spirit.

But, withal, he was a prophet, a man of God. The first sentence of our lesson makes a tremendous affirmation. It says, "The word of God that came to Jeremiah from Jehovah" (7:1). Like a refrain, that saying runs through the whole book. Again and again we read that the message of the prophet was the word of God. It came to him from Jehovah.

Accordingly, Jeremiah was a man to whom God had spoken, personally and definitely. And we know that all the earlier prophets claimed to have had similar experiences. One and all they were men to whom God had said the things they were proclaiming to the people. They got their messages not from nature or man, not from the philosophers or statesmen, but from God Himself.

Is it possible to explain that, or must we conclude that, in this one respect, the prophets were unique and exceptional men. That is a popular conception of a prophet, shared by many. According to this notion, the prophet was not at all like us. Somehow, he was supernaturally fitted to receive messages from God, information about present events and future happenings, the doom of nations and the destiny of mankind. This information or knowledge of Jehovah's will they were then divinely commanded to proclaim.

Now there is a mystery in godliness. We may never be able fully to explain how the spirit of man communes with God, or how God speaks to man. Certainly, no man can understand or even believe this mystery unless, in his own personal experience, God has spoken to him.

And God does still speak to men, precisely as He spake to Jeremiah. He still has His prophets, who hear His message and proclaim it. They hear it because, like the prophets of Israel, they are looking for God, and listening to His voice. "God, having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath at the end of these days spoken to us in His Son"

"ATHEISTIC CHRISTIANITY"

It is indeed possible to believe in Jesus IN A CERTAIN WAY and not believe in God, but no person who says that he believes in Jesus but does not believe in God ought ever to regard himself as a Christian. He needs another name for describing what he is: all his enthusiastic approval of "the program of Jesus" on its social side cannot save him from being an atheist—a humanistic atheist if you like, a man of fine moral perceptions, concerned with unselfish living, deeply interested in his fellows' good, and all that, but none the less an atheist. The phrase "atheistic Christianity," should anyone have the courage to coin it, or, if you prefer it, "Christian atheism," comes nearer to bringing together what the very nature of things puts far asunder than almost any other phrase that human imagination could devise. Apparently, with man all things are possible!—Edwin Lewis in "A Christian Manifesto."

(Hebrews 1:1). In the gospel of Christ God speaks to us, fully and finally. He speaks to our hearts, rather than to our minds; to our moral and spiritual nature, rather than to our intellect. And we shall understand the speech of God's Son only as we respond to it with our heart and will. "Blessed are the pure in heart, for they shall see God."

II. The Minister. What, then, did God say to Jeremiah? What was the message he proclaimed, "the word that came to Jeremiah from Jehovah"? The full answer to that question is not found in our present lesson. The rebuke of sin, the threat of doom, the demand of repentance that mark this particular sermon are, indeed, a part of Jeremiah's message, and a vital and constant part; as they must needs be an essential note in every truly prophetic sermon. But they do not give us the full measure of Jeremiah's deep insight into the heart of God.

The remarkable thing about the Hebrew prophets, as a group, is that their teaching is consistent, coherent, and constructive. As we pass from Amos, the first literary prophet, to Jeremiah, one of the last, we reach ever higher levels of thought, and ever greater depths of insight into God's will and His way with man.

Thus Jeremiah repeated and confirmed all that the earlier prophets had said. His messages are as stern as those of Amos, and as tender as Hosea's, and his vision of God's universal sovereignty and righteousness is as majestic as Isaiah's.

But there is a new note in his message. It is sounded forth in the 31st chapter. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. I will put my law in their inward parts, and in their heart will I write it: and I will be their God, and they shall be my people" (31:31-34).

That passage, in its entirety, is one of the deepest and most significant truths in the whole Old Testament. It means that religion is an affair of the heart. It must be inwardly and individually appropriated. Hitherto Israel had regarded religion as a matter ruled and regulated by law. That was the covenant God made with Moses in Sinai. It was an external and a national affair. But that kind of religion had made no mark upon the conduct of the chosen nation. They worshiped God with ceremonies in the temple, but their lives were full of sin. It was that mockery of God, and that counterfeit of religion Jeremiah denounced in his sermons (7:10, 11).

And from denunciation he passed to the proclamation of the new, and true, cove-

nant that God makes with men. That is the message, spoken so long ago, that remains forever true. It is an anticipation of the gospel of our Lord. And it was more than a mere message, a new idea about God. In his own life Jeremiah illustrated the truth that true religion is inward and personal. It consists in the fellowship of the individual soul with God.

III. The Martyr. Jeremiah's noble ministry did not avert the doom of Judah. Jerusalem fell in 586 B. C., and the nation went into the Babylonian captivity. Later the prophet was carried into Egypt by some of his countrymen. There he renewed his denunciation of their mock-religion, and, according to tradition, was slain by them.

But he remains our inspiring example for all times, as the very incarnation of true piety and genuine patriotism.

He loved his city and his people, but he loved God more. Therefore he did not hesitate to proclaim truths that were unpopular. Conformity meant nothing to him. Loyalty to the truth of God meant everything.

So he paid the price that all nonconformists must be willing to pay—unpopularity, prison, exile, even death. But he conformed to that which is good and true and eternal. Thus, as one of God's prophets, he helped to prepare the way for the coming of Christ, and for the coming of His Kingdom.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Oct. 20: The Effects of Alcohol on Body and Mind. Prov. 23:29-32

The best men in medical science are agreed that alcohol is neither a medicine nor a food. Fifty years and more ago there were those in the medical profession who regarded alcohol as a tonic, a stimulant, and prescribed it in certain cases for their patients. But there has been great progress in the science of medicine, and especially in the knowledge of drugs and medicines. The result has been that very few drugs are being used in the practice of medicine today. Saturating the system with drugs only adds to the labor of the organs of the body to get rid of the poisons which are already present and which cause the illness. Medical science has discovered that alcohol is a poison. As such it has the same harmful effect upon the human system as has any other poison. Poison when taken in sufficient quantity is always fatal in its results. If taken in small doses and the poison is not too virulent the system may absorb it or expel it for a while, but it always leaves its effects and these effects may become so cumulative that the body will eventually give up its defense attack and succumb to its fate. When alcohol is taken into the body it goes directly to the stomach or the alimentary canal. From there it goes, as all food and drink taken into the body does, to and through the liver before it reaches any other part of the general system. But immediately the whole body sets up a defense reaction. The heart begins to work faster pumping larger quantities of blood through the system in order to get rid of the poison through the skin by perspiration. That is the reason why a person under the influence of alcohol has a flushed face, burning ears, a reddened skin. The rapid pulse shows with what vigor the heart is driving the blood around the body to get rid of the poison. The heart rate is controlled by the brain through special nerve fibers. Alcohol interferes with this control mechanism; the heart now beats faster. This is why alcohol when taken into the system has the appearance of a stimulant, but it is really a depressant. The blood stream carries the poison to the brain and other parts of the body and then a lot of symptoms begin to appear. Perhaps it should be stated that immedi-

ately there is a terrific warfare going on between the white and red corpuscles of the blood. The brain cells do not function properly, there is a retardation there, a slowing down process. The victim begins to reel, loses his steady gait, his lips quiver, his tongue stammers, and if the dose is big enough he loses control of his muscular movements and lies down in a stupor. This is the way nature has to rid itself of the poison.

This stage is bad enough, but this is only the beginning of the siege. Slowly but surely other effects follow which become chronic and which the system can no longer throw off.

Alcohol has a peculiar liking for certain vital organs of the body. It is bent on mischief and makes a bee line for certain central organs. These are the liver and the kidneys. These two organs are the principal disposers of the waste matter of the body. The liver is the largest organ in the body and its function is to filter out the poisons. It is a "poison sponge." The kidneys likewise throw off or secrete waste material. Now when these organs are overworked they eventually fall down on the job. They go on a strike, refuse to function and then all sorts of trouble begin. There follows cirrhosis of the liver which is a fatal disease. Then when the kidneys rebel there comes Brights disease or Nephritis—which is another deadly disease. Then the arteries may become clogged or hardened. The blood cannot pass through them so freely. Deposits of waste have been made which interfere with the circulation of the blood. The heart works overtime to pump the blood through the contracted veins. We call this arteriosclerosis which is another fatal disease. The heart from overwork finally gives out and we know what that means, or the arteries may become brittle and break and the result is apoplexy. Or the blood may ooze slowly through a vein on the brain and the result is death or paresis or insanity. Sometimes the effect of alcohol may take the form of delirium tremens which if not checked at its start is sure to bring on death.

Alcohol affects the mind as well as the body. It slows down the mental processes. It is a toxin, not a tonic; it is a dope, a narcotic, an opiate. It destroys the power of self control and robs us of a sense of responsibility. Consequently the person under its influence uses incoherent speech, wild ranting talk, and has all kinds of fancies and perverted ideas. Subject your mind to this process over a more or less extended period of time and the normal mind will become abnormal.

There are many other baneful effects of alcohol which might be mentioned but these are sufficient to show that its use was never intended for the inside of the human body but should be restricted to the radiators of an automobile and other places where it can do no harm and be of some service.

THINKING OF THE NEW WORLD IN SUMMER SCHOOLS AND CAMPS

The programs of all our summer schools and camps during 1935 provided many opportunities for the discussion of the youth movement, "Christian Youth Building a New World." All the vesper services at the Tiffin Summer School in Ohio, The Shadyside Conference in Western Pennsylvania, Camp Mensch Mill in eastern Pennsylvania and Camp Hancock in Maryland had to do with such themes as "Why Do We Need a New World?", "What a New World Would Be Like," "Biblical Resources for Builders," "Does God Care About the New World?", "Temptations of the Builder," and "The Cost of Building." Many of the classes spent most of their time discovering how the current emphasis in young people's work originated, what it meant in terms of personal dedication and reconstruction of Church programs and

how it might be made effective. The book by Herriott, "Christian Youth in Action," prepared under the auspices of the Missionary Education Movement as a home mission text, was used everywhere as a reference, and in several cases as a textbook.

Happily, we were able to go beyond study and discussion. In one of the camps, a Negro boy applied for admission. Were we to let him come? He attended a Reformed Sunday School regularly, and his family attended with him. The superintendent of his department had developed some scheme of credits in order to determine the selection of camp delegates, and this boy held more credits than any other member of the department. Under the circumstances, there was only one Christian thing to do. So Harry came, was given a bed between two white boys, both of whom happened to be sons of ministers, and soon became an accepted member of the camp family. Some of the mothers of white campers objected strenuously. One insisted that her son must be placed with "boys of his own color." But the camp director assured her that such a course was impossible. Her pastor had a long conversation with her, and she consented not to raise the racial issue with her boy. He seemed to have no difficulty in living with Harry. Indeed, on the last day, during the water carnival, there was an exhibition of swimming skills and it fell to the lot of this white boy to swim out into the pool and rescue Harry from a pretended drowning. He talked about this later in the most casual way, as if he had never been conscious of racial difference.

In another camp, a talented Negro girl, daughter of a Presbyterian minister, came to visit us, roomed in the same cottage for three days with ten white girls, spoke at one of the assemblies, visited classes and helped the campers to realize the folly of their prejudices.

The peace issue also took us beyond discussion. One of the young people's groups, after a thorough study of what young people might do to build a warless world, came to the conclusion that military training in preparatory schools is indefensible and unchristian. The teacher of the class talked the matter over with the director of the camp and with other members of the faculty. A resolution was prepared by the class, calling upon the authorities of such school to do away with the military training aspect of the schedule. All the members of the class signed the resolution. During an assembly period, one of the young people reported to the whole camp group what had happened and challenged campers and teachers and counselors to sign the resolution. All except two signed it. Copies were then sent to the school authorities, to the editor of the "Reformed Church Messenger" and to the editor of the "Evangelical Herald."

Three of our training schools conduct Vacation schools for Primary and Junior children as laboratories of the teachers of these departments. We have used various approaches and materials in these vacation schools. This year we decided to try the regular Heidelberg Departmental lessons for the third quarter of 1935. Excellent units were available, dealing with goodwill and friendship, and making it possible for the leaders to give the vacation school a "building a new world" atmosphere.

As might be expected, our young people, especially those who had reached the twenties, raised some difficult questions about the new program. One had to do with the fundamental nature of the Christian religion. When we regarded Jesus as the Leader of a movement to reconstruct the world, were we not making him too much a man of economic and political ideals and too little a Savior of men's souls? Several meetings of the counselors were devoted to the discussion of this question, so that the counselors might help the teachers in making real the religious quality of the emphasis. Another question was the inevitable, "But what can Young People do about it?" Of course, the teachers did their best

to answer this, but here again we felt that the counselors might be of assistance and we spent two or three meetings listing practical activities in each of the nine areas suggested for study and action, — "Personal Religious Living," "A Christian Economic Order," etc.

A good deal of attention was given in our schools and camps to the necessity of co-operation with the older generation. Alert young people themselves recognized that they would meet indifference and opposition in their Churches and communities if they took seriously the movement to rebuild the world. They wanted to know how to approach the older generation, what to do if they got no co-operation, how to make sure that the whole Church, and not merely its young people's section, became concerned about the Christianizing of life. Here is one of the most difficult problems that we who want to build a better world through the Church will meet. It cannot be met in schools and camps alone. Constant guidance will be necessary throughout the year. This is true, of course, with reference to the whole movement, but it applies particularly to the issue of co-operation between the older and the younger members of our congregations.

HISTORY OF LARIMER CHURCH

(Continued)

Rev. G. A. Teske, Pastor

Shortly after the arrival of Rev. G. A. Teske as pastor of the congregation, plans were under way for the enlargement of the Church building. The building was planned to take care of the increasing membership and with the object in view of making a first class Sunday School organization. After purchase of additional ground in back of the old building ground was broken in May, 1928, and the old structure moved to the back of the lot. The original building was raised sufficiently to make room for a gymnasium 50 by 50 feet. A dining room, kitchen and the gymnasium occupy the ground floor.

The present building has six large assembly rooms on the upper floors. Three class rooms adjoin each assembly room and therefore makes each department of the Sunday School self-contained.

On November 25, 1928, the completed building was rededicated, the sermon of the morning being delivered by Dr. C. E. Schaeffer, secretary of the Home Mission Board. The service in the evening was likewise one of distinction, Dr. Schaeffer delivering the message and music provided by the Irwin Male Chorus.

Monday, Nov. 26, the building was thrown open for inspection by the public, the speaker for the evening being Dr. L. E. Bair of Greensburg. Music for the evening was furnished by the Church orchestra directed by Alfred Travis.

Sunday, Dec. 2, was an outstanding event—the founder of the Church, Rev. Dr. A. E. Truxal of Somerset, Pa., delivering the messages both morning and evening.

SAVING THE STUDENTS' FAITH

A Comment by "The Literary Digest"

(Responsibility Shared by Home, Church, and College, Comment of Religious Writers Shows; Problem Is as Old as Education)

Children who studied Webster's famous Spelling Book, in the early forties, learned that "God governs the world with infinite wisdom", makes the ground to bring forth fruit, and is to be worshiped with prayer morning and night. They were taught that "we are apt to live forgetful of our continual dependence on God".

It was in keeping with the religious influence inherited from Colonial times, when religion was taught in the home and school as well as in the Church. Schools were safeguards against "the fiery darts of Satan". But Satan hurled those "fiery darts" in the form of the French Revolution and Thomas Paine's "Age of Reason", and in some cases wounded the religious

faith of both student and schoolmaster.

So today there are strange isms which bring terror into old-fashioned homes. What alien gospel will John and Jane bring home when they come back from school?

"It is not surprising, of course, that God-fearing parents should harbor such fears," observes the "Reformed Church Messenger". But it finds that the general attitude of students, especially among the larger universities, is one of "indifference rather than hostility to religion".

Yet there is a leaven here and there. As the New York "Christian Advocate" (Methodist) states the case: "Some young people bring to college depth and reality of religious conviction, which is proof against the religious chill of the average college classroom." "The Advocate" says that "colleges have their own shortcomings. Few of them in these days are hotbeds of faith. But the way to keep our children from that indifference which college life seems to make so easy, is to live the life of the Spirit ourselves, to make religion central and contagious in our homes."

"In other words," comments "The Messenger", "Why expect the college to work miracles? We must not expect college faculties to do the impossible when so large a percentage of young people come from homes in which the parents have never seemed to realize that either they or their children have immortal souls."

The problem has been stated in "Standards and Trends in Religious Education", published for the Institute of Social and Religious Research by the Yale University Press:

"The teaching of the Bible is falling off; interest in the contribution of psychology, philosophy, sociology, and ethics in religion is increasing. Is the Bible merely poorly taught? Are departmental requirements in other fields, the general enrichment of the curriculum and pre-vocational interests crowding out the Bible? Should it hold a relatively smaller place in the religious education of youth? Is it well that youth are turning to contemporary experience and to an understanding of the whole reality, as revealed by the social and physical sciences, to effect their religious adjustments?"

"May not Harry Thomas Stock have been right when, in addressing the 1930 Conference of Church Workers, he said: 'Religion can come as a reality only as religious persons lead and instruct in fellowship with the growing generation.' When religious subjects are in the curriculum, and religious persons compose the faculty, it may be expected that the growth of religion among students will be comparatively easy. And it may well be said that this is the tremendous task of the Church: to make religious persons of the adults who are already on the faculties. Is it a hopeless dream? Or is there a great deal of potential religion there of which the Church has been unaware?"

Woman's Missionary Society News

Miss Rosa E. Ziegler, Editor,
440 N. 7th St., Lebanon, Pa.

Splendid devotional services and inspirational addresses together with excellent music furnished by the hostess Church, and reports that showed an upward trend in our missionary work filled all the sessions of the 13th annual meeting of the W. M. S. of Ohio Synod which was held Sept. 24-26 in First Church, New Philadelphia, O., Rev. Dr. T. W. Hoernemann, pastor. There were 166 registered delegates

and almost an equal amount of visitors attending the sessions. One of the outstanding events of the evening sessions was the pageant, "For the Larger Service", presented by a cast of 27 members of the local Church under the direction of Miss Frieda Pfeifer. This pageant depicted in every detail the portrayal of missionary activities of the two Churches—Reformed and Evangelical—which were organically united June 26, 1934, at Cleveland. The story went abroad with both Churches to China, Japan and Mesopotamia of the Reformed Church and to Honduras and India of the Evangelical. It also included all fields of our home missionary work. "The Gift of Labor" was the devotional theme and was very ably developed by Mrs. P. H. Flynn of Xenia, O., in all the worship services. Mrs. L. C. Koplin of Akron, secretary of Life Members and Members in Memoriam, conducted a very beautiful service. The report of the secretary of Organization and Membership showed a small but encouraging increase in membership and a net increase of one new society. With the exception of the treasurer, Mrs. W. T. Kinzer, an entirely new board will carry on the work of the organization this year. The result of the elections was as follows: President, Mrs. F. R. Casselman, Tiffin; first vice-president, Mrs. H. N. Kerst, Canton, O.; second vice-president, Miss Josephine Ankeney, Xenia; recording secretary, Mrs. G. C. Fretz, Cuyahoga Falls; corresponding secretary, Mrs. C. F. Hansley, Sugar Grove; treasurer, Mrs. W. T. Kinzer, Lima; and historian, Mrs. Matilda Accola, New Philadelphia, O. Mrs. F. E. Bollegrain of Wooster is the retiring president. The next convention will be held in Lima, O., the last full week in Sept., 1936.

Two Educational Institutes will be held by the W. M. S. of Wyoming Classis, one on Oct. 15 at Shiloh Church, Danville, Pa., and another Oct. 16 at St. John's Church, Freeland, Pa. Miss Greta Hinkle will be the representative of General Synod. Departmental Conferences will be an important part of the day's activities. All officers and secretaries of the local societies should plan to attend to become informed on the work of their departments. Reports of the General Synodical Convention will be given by the Classical delegates who attended.

The G. M. G. Institute of Lehigh Classis will be held Oct. 11, at 7.30 P. M., in St. John's Church, Emaus, Pa. Mrs. Grace Yaukey, returned missionary from China, will be the guest speaker. All the Guilds should plan to send large delegations.

The W. M. S. of Trinity Church, Timber-

ville, Va., were guests of Mrs. W. B. Fahrney in the "Fahrney Cottage" at Orkney Springs for their September meeting. The morning was spent in fellowship and conversation. At noon a picnic dinner was served on the lawn. The ladies visited the "Shrine" and enjoyed the beauties of the grounds until 2 P. M., when all assembled for the program. Mrs. Shuttles, local president, presided and introduced Mrs. G. W. Boyer of Woodstock, Va., president of the Virginia Classical Society, who spoke of the joy of Christian fellowship and presented a brief outline of the work for the coming year. She stressed the importance of the ladies attending the Educational Institute which will be held at Martinsburg, Va., on Nov. 15. A talk from the mission study book, "Toward a Christian America", was ably given by Mrs. Margaret Henkel. The weather was ideal and all felt that it was a rare treat to have so many good things in one day.

The same Congress that passed the Neutrality Bill mentioned in last week's column also made unheard-of appropriations for the support of military and naval establishments. Regular appropriations for military purposes alone carried \$800,000,000 for the support of the army and the navy. Deficiency bills and allotments from the emergency funds have brought the total authorized expenditure for national defense to the staggering total of \$1,003,872,143. Opposition to this tremendous expenditure was vigorous in both Houses of Congress but utterly inadequate.

Did you know that the \$4,800,000,000 Work Relief Bill was amended in the Senate on motion of Senator Thomas of Utah to provide that none of these funds shall be used for the manufacture of munitions, the construction of warships or other military or naval materials? This amendment was passed on March 13 in the Senate by a vote of 71-11.

Sobetsukai.—A fine interesting custom is carried on in Sendai, Japan, each year for the missionaries who are leaving on furlough. This is the holding of Sobetsukai or Farewell parties in honor of the missionary leaving. Thus, this recent July, the Music Department held a Sobetsukai for Miss Hanold. For Miss Hoffman, there was a Y. W. C. A. Sobetsukai as she was one of its advisors. Then, the ladies in Miss Hoffman's special cooking class had a Sobetsukai for her. Then the faculty held a Farewell party for all the teachers leaving and the whole school held a Sobetsukai. Some of these affairs last one hour and some last two of three hours. Evidently the missionaries' last month in Japan is one grand rush.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The 16,000-ton motor ship Pilsudski, first transatlantic liner to be built by Poland since she regained her independence, and symbol of the emergence of Poland as a maritime nation, reached New York Sept. 24, on her maiden voyage.

Emperor Haile Selassie, Sept. 25, requested the League of Nations to dispatch impartial observers to Ethiopia to investigate present and future allegations of aggression and provocative acts and to fix responsibility in such cases. The request was made at the suggestion of Prof. Gaston Jeze, the French lawyer who has acted as one of Ethiopia's representatives at Geneva.

A nation-wide appeal to clergymen for "counsel and advice" on how "our Government can better serve the people" was launched Sept. 25 by President Roosevelt.

Victor F. Ridder, New York publisher,

has been appointed Works Progress Administrator for New York City, Harry L. Hopkins, WPA Administrator, announced Sept. 25. He fills the position left vacant by General Hugh S. Johnson.

President Roosevelt gave a press conference Sept. 25, the first definite indication that he may not press for legislation to revive the powers of the Government over business embodied in the old National Recovery Administration. He further said he would drop control plans if industry ousts "chiselers"; that 90% of all industry is abiding by code standards.

Former President Hoover's friends definitely informed members of the Republican Executive Committee that the former President was not a candidate for the nomination for President next year.

President and Mrs. Roosevelt left Washington, Sept. 26, for their tour in the

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West. After leaving San Diego the President will go on a cruise which will bring him back East via the Panama Canal. Secretary Ickes and Mr. Hopkins will make the entire trip with the President. They expect to be gone a month.

The League of Nations on Sept. 26 took a preliminary step toward making Italy an outlaw among nations if she starts war on Ethiopia. The Council voted unanimously to invoke Article XV of the Covenant, which leads toward Article XVI, providing for international penalties and military action against an offender.

The Jewish New Year, 5696, was observed Sept. 27 by orthodox, conservative and reform congregations the world over. The old year ended at night-fall.

The American Legion at its session in St. Louis, Sept. 26, again went on record for immediate payment of the bonus. They elected Ray Murphy, of Iowa, national commander to succeed Mr. Belgrano.

President Roosevelt created a new office Sept. 26 to unite business, labor and consumers, and put George L. Berry, Division Administrator of the NRA, as chief of this new drive with the title of "Coordinator for Industrial Cooperation."

A tropical hurricane ripped across Jamaica Sept. 27, uprooting 2,000,000 banana trees bearing ripening crops and driving the Norwegian steamship Ciss aground in the swollen Salt River.

Several thousand local unions of the United Mine Workers of America in 28 States were notified to direct their members to return to the coal pits Oct. 1, the date designed by miners and operators for ending the recent strike of bituminous miners.

A typhoon that struck Japan Sept. 27 caused the death of more than 600, many missing and injured; 52 officers and men were swept overboard from the decks of warships.

Mrs. Ruth Bryan Owen, United States Minister to Denmark, has returned to the United States for a two-months' leave of absence.

A 31% drop in the value of America's farms since 1930, despite the fact that they have grown both in number and acreage, was disclosed Sept. 28 by the agricultural census.

For the first time in its 21 years of existence, the Girl Scout National Council convened on the Pacific Coast. The sessions opened at San Francisco Oct. 2. Mrs. Herbert Hoover is honorary president and California's delegate.

A national campaign against racketeers is being prepared by the Bureau of Investigation of the Department of Justice, J. Edgar Hoover, its chief, announced Sept. 28.

A hurricane swept central Cuba Sept. 28; 30 are known to be dead, and 300 injured at Cienfuegos. 1,000 homes were destroyed.

The number of unemployed workers in August was 9,901,000, according to the regular monthly estimate of the National Industrial Conference Board. This is a falling off of 3.2% from the figures of August, 1934.

According to a survey of 32 cities there has been an advance in the living costs of wage earners and low-salaried workers of 2.7%. The survey was reported by the Labor Department at Washington, Sept. 29.

Col. Ernest P. Bicknell, 73, vice-chairman of the American Red Cross and one of its earlier leaders, died at Washington, Sept. 29.

Oct. 7 marked the 150th anniversary of the convention which effected the organization of the Protestant Episcopal Church in the United States. At that convention, which met in Old Christ Church, Philadelphia, the First American Book of Common Prayer was formulated.

Wollmar Bostrom, Swedish Minister to the United States, on his arrival to this country after a vacation in Europe, reports that employment is back to normal

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in Sweden and that few remain on relief.

The 460 passengers and some of the crew of the stranded Holland America liner Rotterdam, aground and leaking on Morant Cays, 40 miles east of Jamaica, were safely transferred by boat, Sept. 30, to the steamer Ariguani, out of Glasgow.

The Federal Deposit Insurance Corporation was confronted with its heaviest actual liability, Sept. 30, with the closing of the Commercial National Bank of Bradford, Pa. The FDIC will make good a shortage estimated at \$1,000,000

President Roosevelt dedicated Boulder Canyon Dam in Nevada, Sept. 30, by calling the project a "splendid symbol" of public works.

The Germans claim a 90% vote in the recent two-day election to the Memel Diet.

Oct. 21 is the day for Germany to withdraw from the League of Nations, having given the required two years' notice to that effect.

According to a recent report, there were more than 34,000 accidents this past year in the home, almost as many as on the highways.

ST. PAUL'S ORPHANS' AND OLD FOLKS' HOME, GREENVILLE, PA.

Charles L. Noss, Superintendent

Two events have occurred recently which will be of great interest to our friends.

1. **New Home Purchased**—At a recent Orphans' Court sale of the property of the late Edwin Packard, the large brick house and lot on Eagle St., Greenville, was purchased by St. Paul's as an additional unit for the Old Folks' Home. This large 10-room, substantial house with large colonial porches is just the second door from the present Old Folks' Home, at the corner of Penn and Eagle Sts. Just as soon as vacated it will be occupied by the "Waiting List". This move is a departure from the usual method of a large institutional building for old folks. We are attempting the unique experiment of housing our guests in homelike house units.

2. **Ferner Cottage Reopened**—Two years ago, due to the depression and the necessity of conserving funds, as well as the fact that there was a dearth of applications for small children, Ferner Cottage was closed and the few children in it distributed among other cottages. The Board at its last annual meeting took action to reopen this cottage as soon as feasible. On Sept. 23, it reopened its doors. A number of pre-school age children have been admitted, a new matron, Mrs. Burgess, secured, and once again the building, so strangely silent for two years, re-echoes with the laughter and talk and sometimes the wail of the little folks. Nothing so much appeals to us as the care of the small child.

POTOMAC SYNOD CONFERENCE ON CHRISTIAN EDUCATION

The 4th Annual Conference on Christian Education of the northern district of Potomac Synod was held in St. John's Church School Building, Chambersburg, Saturday morning and afternoon, Sept. 28. All the 7 Classes in the district had a goodly number of representatives present, and the 2 Classes outside the district, Virginia and North Carolina, had six and one representatives respectively. The total enrollment was 205.

The devotional service was in charge of Dr. E. M. Sando of Hanover, Pa. Following this, the morning session was devoted to reports on five different types of projects being carried on within the Synod, as follows:

A survey on the status of Christian Education within the synodical bounds was given by Rev. Addison H. Groff of Boonsboro, Md., on the basis of a questionnaire sent out to the pastors during the year. Rev. Howard F. Boyer of York, Pa., and Mrs. C. D. Rockel of Altoona, Pa., gave the results of an experiment they conducted with two young people's classes, Rev. Mr. Boyer's group discussing "Boy and Girl Relationships", and Mrs. Rockel's group, "Preparing for Home-Making".

Various methods used in the Synod to train leaders were sketched in five-minute talks, the methods being the summer camp, a Classical leadership training school, the First Series' courses, interdenominational schools, and the Workers' Conference in local Sunday Schools. The talks were given by Rev. Nelson C. Brown, Dr. Walter R. Gobrecht, Dr. Scott R. Wagner, Rev. Harvey Shue, and Dr. Miles S. Reifsnnyder. The program and source materials of the

"GO FORWARD"

These words, given long ago, to the Israelites, should be heard and obeyed today. Nothing in the Universe is stationary, so neither should the Church or any of its agencies remain as they were.

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United Youth emphasis, "Christian Youth Building a New World", were explained by Dr. C. A. Hauser of the Board. The results of his experiment with the "Unified Service" were reported by Rev. W. R. Strietelmeier of Baltimore, Md.

In the afternoon, after Dr. Hauser had given a brief presentational of the new interdenominational emphasis, "Christ in the Life of the Church", the main conference broke up into sections, in which the emphasis was applied to various age groups. The children's division conference was in charge of Mrs. W. D. Mathias of Allentown, the young people's division conference in charge of Rev. John B. Frantz of Woodstock, Va., and the adult division conference in charge of Dr. Hauser.

The closing address was delivered by Dr. Paul S. Leinbach, editor of the "Messenger" and Executive Secretary of the Board, who emphasized the fact that no religious institution can rise above the level of its leadership, and therefore appealed to the leaders assembled to be worthy examples to those whom they have been appointed to lead.

Dr. W. R. Gobrecht, pastor of the host Church and chairman of Synod's committee, presided, assisted by Dr. E. F. Hoffmeier of Hanover, Pa., and Rev. Lee Gable of Dallastown, Pa. —W. R. G.

BALTIMORE-WASHINGTON CLASSIS MEETING

The regular fall meeting of Baltimore-Washington Classis was held on Sept. 23 and 24 in St. Paul's Church, Ridgely, Md., this being the first meeting of Classis in that Church since its organization nearly 10 years ago. The Rev. Harold F. Hafer is the genial and efficient pastor of St. Paul's. He and the good people of the Church did everything to make the meeting pleasant.

The meeting opened on Monday evening with a Service of Worship in charge of the Committees on Evangelism and Missions and Stewardship. Dr. Wm. F. DeLong was the speaker of the evening. He

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brought to the members of Classis and the members of St. Paul's Church a heart-searching message on the condition of the Church and her needs in these difficult times.

Devotions on Tuesday morning were in charge of the Rev. Frank A. Rosenberger, pastor of Faith Church, Baltimore, and vice-president of Classis. Following the devotions the Classis was called to order for regular business by the president, the Rev. Samuel A. Troxell, pastor of Grace Church, Baltimore. In the course of the business of the day Mr. George W. Waidner of the "Messenger" staff, spoke in behalf of the "Messenger" and of the work of the Board of Christian Education. Much interest was shown in the proposed merger of the English Church papers, and while no action was taken by Classis, disappointment is felt in the failure of the negotiations between the papers and hope is felt for a speedy solution of the difficulties.

The report of the Executive Committee of General Synod was heard attentively and carefully studied. The report of the Missionary and Stewardship Committee suggesting ways and means of raising a larger percentage of the apportionment in the Classis and recommending the Kingdom Roll Call to be held Nov. 24, was adopted. The name of this Committee was changed, in accordance with the plan of

the Committee on Correlation and Promotion of General Synod, to the Kingdom Service Committee.

The Classis will meet in its 10th annual sessions in Zion Church, Baltimore, Rev. N. L. Horn, pastor, on Feb. 17 and 18, 1936, and in fall session on the last Monday of September, 1936, in First and St. Stephen's Church, Baltimore, the Rev. J. Paul Kehm, pastor.

—M. H. W.

CLARION CLASSIS

Clarion Classis met in fall session at St. Peter's Church, St. Petersburg, Pa., at 10 A. M., Monday, Sept. 30. Classis opened with a strengthening Communion service, under the direction of the officers, and throughout its session there were inspiring devotional services under the leadership of various members of Classis. It is quite certain that the members acquired new courage and strength, and their vision was lengthened to wider horizons, through the wonderful Spiritual Retreat held under the sacred eaves and amid the beautiful surroundings of St. Peter's Church.

Classis was officially opened to business at 11 A. M. on Sept. 30, by the President, Rev. H. L. Logsdon. The needs of the various Boards of the Church were ably set forth by their representatives. It is to be noted with heartfelt gratitude that an upward trend is to be seen both financially and spiritually. It is pointed out, however, that the Church of God is not receiving her share of the apparent financial recovery of the world. Reports show the Church to be almost at a standstill and the conviction is forced upon us that more intensive work must be done. Classis adjourned Tuesday, Oct. 1.

—D. H. Nace

BOOK REVIEWS

Primer for Children of God. By Amanuensis. New Dawn Publishing Co., New York. Single copies, 25c; five copies, \$1.

This booklet, of approximately 30 pages, is the record of the religious experiences of a small group of professional people, consisting mainly of ministers and teachers. It is the story of what the author believes to be a direct revelation from God, and in this opinion the other members of the group concur, as most of the revelations, or those of similar nature, have come to them when they were assembled as a little company for worship in a spiritual condition of receptivity.

The fundamental problem that it presents to the man of modern mind is whether or not God speaks directly to His children today as all religious folk have been taught traditionally. He did in ages that are gone. Certainly the present day Christian is faced with a quandary when he begins to analyze his own position as a believer in and a reader of the Bible. From Genesis to Revelation, there is a record of the direct intercourse between man and Deity. Adam, Jacob, Moses, and the prophets, all heard the heavenly voice or were moved immediately by the Spirit of God or by His messengers. Has there been any break in method? Those who maintain that revelation closed with the Bible and that the age of miracles and direct communication between the Father and His children is over are confronted with a difficult logical problem. The universe is a unitary system and it is difficult to see how it can be argued successfully that a believer of devout and sincere purpose is estopped from direct two-way communication with Deity today if his spiritual ancestors enjoyed such communication.

Behind the revelations which this Primer presents, there is the implication of the survival of the spirits of those who have lived in other days and the possibility of communication with them. Many

devout Christians who believe themselves to be thoroughly orthodox will question this assurance. Here again the query may be raised whether they are consistent in taking an antagonistic stand against this belief. The unknown author of the Epistle to the Hebrews declares that the Christian "is compassed about with a great cloud of witnesses". In fact, he does much more than this, since he names a considerable number of these witnesses. For these reasons it might prove of great benefit if this booklet were widely circulated to stimulate the minds of seekers everywhere to think again through this problem of their immediate relation to the Eternal Spirit Who is the source of their lives, and to discover for themselves whether or not it is possible for them now to hold intercourse directly with Him or through the messengers, who, according to those who share the experience presented here, are always ready to speak to men whose minds are open to new truth.

—J. A. MacCallum

OBITUARY

THE REV. F. A. RITTERSHAUS

Rev. F. A. Rittershaus was born at Barmen, Germany, on Mar. 29, 1865. Received his education, including his theological training, in his mother country. In February, 1892, he came to America, at the solicitation of friends, and was ordained and installed as pastor of the Reformed Church of Menno, S. D. He served this congregation until 1918, when he accepted a call to Lodi, Cal. After a short pastorate there, he was invited to return to Menno. His second pastorate here continued until 1924, when he became pastor of the Church in Streeter, N. D. In 1930 he became pastor of the Artas, N. D., congregation, which he served until his death, Aug. 30, 1935.

He was a devout Christian minister, a preacher of rare ability. He stood high in the counsels of the Church, was elected to the presidency of Northwest Synod, and was recognized as an aggressive leader. He was an able author, the leading genius behind the periodical, "Lehre und Wehre", (Doctrine and Defense), and its successful editor for many years. He was deeply interested in the missionary enterprise of the Church and devoted to securing funds for his brethren who suffered religious persecution in Russia.

Although considered in robust health, he was suddenly overtaken by a heart attack, while visiting friends and relatives in his first congregation at Menno, and died two days before the Sunday he was invited to preach in the Church of his first love. The festive occasion planned for that day was turned into a day of mourning, as relatives and friends gathered for the funeral of a beloved father, friend and pastor. He leaves to mourn him his widow, in poor health, 3 sons and 1 daughter, and 8 grandchildren. He attained the age of 70 years, 5 months and 1 day.

MRS. MARY EMMA YEARICK

Mrs. Mary Emma Yearick, wife of Rev. Dr. Z. A. Yearick, of Bethlehem, Pa., was stricken with a cerebral hemorrhage Sunday, Sept. 8, and passed to rest on the morning of Sept. 21, aged 81 years, 2 months and 19 days.

She was born in the vicinity of Turbotville, Pa., July 2, 1854, the daughter of Mr. and Mrs. Frederick Shurtz and niece of the late Rev. Tilghman Derr. During her childhood days, the family moved to White Pigeon, Mich., where she became a member of the Church. Later she made her home with her aunt at Turbotville, Pa. She was a Sunday School teacher and active in Church work with her husband

in Turbotville, Aaronsburg, Mercersburg, Lewisburg, Shenandoah and Bethlehem. Her marriage with Rev. Z. A. Yearick took place in the Church at Turbotville, Sept. 20, 1881. She was a charter member of St. John's Church, Rosemont, Bethlehem, during the period of its existence. At the time of her death she was a faithful member of Bethany Church, Bethlehem.

Besides her husband and 7 children, she is survived by 4 brothers, 2 sisters and 4 grandchildren. Word of the death of one of her sisters in the West was received on the day of the funeral. Services, in charge of her pastor, Rev. H. I. Crow, assisted by Revs. E. Wilbur Kriebel, T. C. Brown, C. A. Butz, Ph.D., and Carl S. Leinbach, were held Sept. 24, followed by interment in Memorial Park Cemetery. Her 90-year-old husband, crippled since January from a broken hip, accompanied the remains to the cemetery.

—H. I. C.

MRS. MALCOLM G. LENTZ

Mrs. Martha Moose Lentz, daughter of John Fritchey Moose and Mary Walker, was born Sept. 9, 1870, and departed this life Sept. 10, 1935, aged 65 years and 1 day.

Baptized in early infancy by Rev. J. C. Denny, she was confirmed as a member of Bethel Church, Mar. 28, 1885, under pastorate of Rev. Calvin B. Heller. On Apr. 17, 1894, she was united in marriage to Malcolm G. Lentz. Through all the years, when she was physically able, she attended regular services of Church, Sunday School and Missionary Society. For a period of 35 years she had suffered physical affliction and for the past 14 years had been confined to her home, most of the time in bed, but she bore it all with gentle, Christian fortitude. Although she was not permitted for many years to attend Church services, Bethel congregation never had a more loyal member and she was just as deeply interested in building Christ's Kingdom on earth. She was a regular reader of the "Reformed Church Messenger", a paper always to be found in her father's home and in her home, as well as other literature of the Church. She had a wide knowledge of the Church in North Carolina as well as of its work in the United States, Japan, China and Mesopotamia.

Mrs. Lentz, with her beloved husband, who has served the Church in various capacities and is now trustee of the local congregation, has given 2 daughters to Reformed parsonages: Glenna, wife of Rev. Harvey Black, of Latrobe, Pa., and Helen, wife of Rev. W. C. Lyerly, of Greensboro, N. C. The other 3 daughters, Clara, Verna and Mary Anna, are all still active in Church work and missionary activities. There remain 5 grandchildren, also, and 3 brothers, George H., J. Wade and Farrell Moose, all officers of the local congregation. Mrs. Lentz longed to live to see her 5 daughters grow to maturity and be fitted for Christian service, and her wish was gratified, for all are college graduates and Christian leaders.

A large congregation assembled in the beautiful Church building in which she was so much interested but was never permitted to see, on Sept. 12, to pay their last tribute of love. The service was in charge of the pastor, Rev. W. S. Gerhardt, who spoke on the text, "He giveth His beloved sleep." He was assisted by Revs. C. C. Wagoner, Jacob Palmer, both sons of the congregation, and by H. C. Kellermeyer, Lee A. Peeler and C. W. Warlick.

"Sleep soft, beloved, sleep and take your rest;
Lay down thy head upon the Savior's breast.
We loved thee well, but Jesus loved thee best;
Good night, good night, good night, or shall we say
Not good night, but in some fairer elime
Bid thee good morning."